

THE
PANOPLIST,

AND

MISSIONARY HERALD.

No. 1.

JANUARY, 1820.

VOL. XVI.

MISCELLANEOUS.

ON TEACHING THE DEAF AND DUMB.

In the Christian Observer for October last, p. 646, is the following sensible and well-written article on a very interesting subject. Judging from internal evidence alone, we have no hesitation in attributing the piece to our highly respected countryman, Mr. Gallaudet, superintendent of the Connecticut Asylum for the Deaf and Dumb.

To the Editor of the Christian Observer.

IN the number of your publication for August, 1818, are some remarks on the "Expediency of teaching the Deaf and Dumb to articulate." I am glad to see that you do not consider any field of benevolent effort beneath your regard, and that you are anxious to do good even to such humble and uncomplaining sufferers as the deaf and dumb. I have always felt a deep interest in "these lonely heather of a Christian land;" and, because I have had very dear friends in this helpless condition, I have endeavored to make myself familiarly acquainted with the modes of their instruction, and even at length to venture so far as to attempt, perhaps in a very imperfect manner, to teach a few of them according to the general outlines of the system pursued by the Abbe' Sicard, whose works on this subject I have studied with deep interest and attention. I was forcibly struck with a remark in the article to which I have alluded in these words: "There is really no more intrinsic connexion between written and spoken words and ideas, than between signs and ideas: indeed, the language of the deaf and dumb is abundantly more significant than any other, inasmuch as it denotes that change which takes place in our bodies and countenances, by the movements of the soul; and so far as intellectual processes bear any analogy to the motions of matter, it shadows forth this analogy in very striking and significant emblems."

This is so true, Mr. Editor, that I think it almost capable of demonstration, that the deaf and dumb can learn the English, or any other language, only just so far as their own native language of signs is employed as a medium of interpretation. No sounds can be addressed to their ear. If a written or articulate word is addressed to their eye, it must, previous to explanation by signs, be perfectly unintelligible. If I utter the word "hat," or write it, there is no analogy between either the spoken or written sign and the object; but if I describe, in the native language of the deaf and dumb, this object by appropriate signs, my meaning is at once understood.—My pupil has never known the meaning of the word "power." F

VOL. XVI.

speaking it, and bid him observe the motion of my lips; or I write it, and bid him mark the different letters which compose it, in either case, its import is completely hidden from him. But I pourtray by his own expressive language of signs a huge rock, and a mighty man lifting this rock and hurling it on his antagonist, and then tell him that *this* is power, and he comprehends me. How shall I give him the import of the word "admiration?" I describe by signs a lofty edifice, I raise one stone upon another to a great height, I adorn it with all the magnificence and beauty of architecture, I describe myself as approaching it, I look at it, I pourtray my feelings in my countenance, and by the position of my body and the motions of my hands, I ask him, "Did you ever feel so?" "Yes." "Well, this is admiration."

I am anxious to lay the foundation of his moral and religious instruction; and before I can proceed, he must become familiar with the import of the terms "good and evil." Yesterday I saw him angry with his companion; I recal the circumstances of the scene by appropriate signs; I pourtray the emotion of anger in my countenance. I point to himself as having indulged the same emotion in his own breast. With a look of inquiry, and expressing by my features and gestures the marks of approbation, I demand whether in that state of feeling he deserved approbation. His conscience furnishes the reply, and he shakes his head. I tell him that state of feeling was "evil." I refer to some common acquaintance with whom we are very familiar; I imitate by my looks and gestures his peculiar kindness of deportment. I describe one act of this kindness which my pupil witnessed. Again, I inquire if this deserved approbation. He assents, and I tell him such a state of feeling was "good."

I might multiply examples of this kind without number, all of which would go to prove, that it is impossible, from the very nature of the case, to teach the deaf and dumb the import of any word except through the medium of *signs*. It is true, that so far as the meaning of words can be communicated by definitions, so far the pupil may learn by this help; but then the words which compose the definition must have previously been explained by signs. To prevent mistakes, I ought, perhaps, before this to have observed, that by signs, I mean, not any alphabet on the fingers, which is as purely arbitrary as either written or spoken language; but all that can be expressed by the various changes of the countenance, attitudes of the body and limbs, delineation of visible objects by the hands; and all the varieties of pictures and paintings. And this language of signs is significant, copious, perspicuous, and precise, to a degree which I believe would surprise any one, who devotes attention enough to become familiar with it. It describes with more rapidity and accuracy than written or spoken language, every object which is addressed immediately to any one of the bodily senses. It pourtrays with a peculiar vividness and beauty all scenes and transactions which are presented solely to the eye. In truth my mind has been more agitated by a description of the day of judgment, which I have seen my ingenious friend Mr. —, who, you know, is deaf and dumb, exhibit in his own native language of signs, than by the loftiest flights of eloquence, which are to be found in the pages of Massillon or Bossuet. He was the judge, and I trembled before him. He was the accepted disciple of Christ, and I almost felt

the rapture which the "Come ye blessed" will inspire. He was the impenitent sinner, and I shuddered with horror at the yawning gulf beneath his feet.

Language is but the excitement which gives imagination its force, and memory its power. Signs are as capable of doing this as well under one shape as another; because their use is predicated entirely on the supposition that the *thing* signified is *previously known*. Make out an analysis of any term whatever, and resolve it into its radical meaning; in other words ascertain the *simple ideas* which form the complex one which it denotes. The simple ideas are either derived from sensation or reflection, either from what the mind notices through the organs of the body, or from what with its own intellectual eye it discovers to be its own phenomena.

Now *all* these *simple ideas* can most easily be expressed by the signs of the deaf and dumb; and hence it is that by a suitable arrangement and combination of these signs, there is no term, physical, intellectual, or moral, which they cannot express.

It is only some months since that I witnessed an interview of several hours between my deaf and dumb friend Mr. — and a young Chinese, who was quite ignorant of the English language, and also of the language of signs and gestures. Mr. — began to talk to him in his language of signs. The Chinese was at first lost in amazement: but not one half hour had elapsed before a rapid conversation ensued between them, in which Mr. — ascertained many interesting circumstances respecting the birth-place, parentage, occupation and life of the stranger, and also learned the import of nearly twenty Chinese words, some of which denoted quite complex and abstract ideas.

A few days since, a deaf and dumb man, of thirty years of age, visited me. He came from a distance, and was entirely ignorant of written language. I soon ascertained all the important circumstances of his situation in life. I then attempted to ask him, by precisely the same signs which I use among my pupils, if he knew any thing of the spirituality and immortality of the soul. He said his wife had taught him: he pointed to his body and then to the grave, he breathed and drew as it were his breath from his mouth with his hand, and said it would go upwards.—I pray with my pupils morning and evening by signs. This man was present at our devotions. During one of my prayers I described by signs the influence of the Spirit of God in cleansing the heart. The succeeding day he referred to our evening prayer; and "what did you mean," said he, "by washing your heart?" I explained it to him by signs, and he seemed well to comprehend me. He conversed without the least difficulty with the other pupils on all common subjects, and told me one day, that one of them did not understand the truth that God sees every thing. This he did by forming a ball with his hand. Then he told me, stretching his look and other hand to a great distance and in various directions, that his clenched hand represented the world. Then he pointed upwards and described some one as looking down upon this ball, and as looking through it, and round it, and seeing every part of it.

From these remarks I derive one simple conclusion, that more instruction can be communicated to the deaf and dumb, in a *given*

space of time, through the medium of signs, than by any other means. If, then, the cultivation of the powers of the intellect and the affections of the heart, so that the one may be led to *love* truth after the other has *apprehended it*, be the grand aim of all correct systems of education; it would seem that the principal object towards which the efforts of an instructor of the deaf and dumb should be directed, ought to be the cultivation of the language of signs, and the use of it in his daily intercourse with his pupils.

Just so much time, therefore, as is employed in teaching the deaf and dumb to attempt to articulate, is comparatively lost: for it affords to their minds no new acquisitions of thought; it only furnishes them with *one* additional *way* of communicating their ideas; and if the same time and immense labor were expended upon their instruction in new ideas, by the language of signs, they would make much more rapid progress in the attainment of knowledge.

This language of signs is capable of a beautiful though complicated philosophical arrangement; and much as some of the English critics have censured the Abbe' Sicard's system of signs as unnecessarily prolix, and savoring too much of metaphysical subtlety, I am satisfied, from my actual application of it to the minds of the deaf and dumb, that it is founded in nature, and that its general principles correspond with an admirable exactness, to those laws of the human mind, which have of late been so ably developed and defended by one whose name *alone* I need mention, Dugald Stewart, to revive in the breast of every lover of true philosophy the most profound admiration of exalted talents, and the most grateful remembrance of those talents adorned, in their exercise, with that simplicity, and candor, and modesty which always attend real greatness of soul.

As this language of signs is capable of becoming a vehicle of all important religious truth, and as this truth can thus be communicated to the deaf and dumb long before they are able to read and write the English language correctly; another powerful reason is thus furnished for its cultivation and use. I find no difficulty, in the course of eighteen months, in conveying to the mind of an intelligent pupil all the essential doctrines and important facts of the sacred Scriptures, and of conversing on all the common topics of Christian experience. It is found, too, to be quite practicable to conduct the morning and evening devotions of the family by mere signs. Our prayers are extemporaneous, with a short pause between each petition, which affords the pupils, who stand around the organ of their communication with heaven, an opportunity of offering up mentally what is thus distinctly addressed to their understanding through the medium of sight.

Insulated as they are from all the rest of mankind, they can, thus, soon have the Gospel proclaimed to them; and if the salvation of the soul is an object paramount to all others, it should seem, that in all institutions for the instruction of the deaf and dumb, no time should be lost in pursuing such a method of communication, as will *the soonest* enable the teacher to make the interesting subjects of his care acquainted with the consoling doctrines of the pardon of sin through the blood of Jesus Christ.

I will only add, that this consideration should deeply engage the attention of all, who are concerned in the management and instruction of asylums for the deaf and dumb; for their responsibility is great indeed. I shall take an early opportunity of adding a few further remarks on the subject of teaching oral language to the deaf and dumb, by way of reply to the sentiments of one of your correspondents in your number for December, 1818. G.

For the Panoplist.

ON A DEATH-BED REPENTANCE.

IN what way should a minister treat the appearance of such a repentance?

The cases of real penitence on a death-bed, are probably much fewer than is commonly supposed. We cannot certainly determine beforehand, that God will not make many fit subjects for his kingdom at the close of life.

But the analogy, both of the natural and moral world, is against the supposition. The springing blade does not come at once to maturity, nor does the ripening fruit assume in a moment its delicious flavor. So a great proportion of those, who become the friends of God, are renewed in early life. Besides, the thief on the cross is the only instance, which the Bible furnishes, of a repentance in the hour of dissolution.

That many, who thought they had repented on a sick-bed, were mistaken, is evident from the fact, that when health returned, their religion was no more. The vows, which they made to devote their lives to God, were forgotten, and their goodness proved like the morning cloud and early dew.

The minister, when he enters the sick chamber, should bear these things in mind. He should consider the responsibilities of his office, the great danger, that they, who profess to be penitent, are deceived.

Before him lies one, who, in health, disregarded the Gospel. The mild accents of mercy did not melt his obdurate heart; the terrors of the law did not make him tremble; the thunders of Sinai did not make him afraid. But when at length disease seizes upon him, and death stalks before him, he begins to reflect upon his situation. A retrospect of the past fills him with alarm. He looks forward into eternity, and all is dark and gloomy. In imagination, he stands at the mouth of the pit, looks down into the abyss, and the sight overwhelms him with horror.

Something must be done. The pleasures of the world have vanished. Religion is his last and only resort. He is convinced, that without this his perdition is inevitable. But all this alarm, excited by apprehensions of future misery, may originate in mere selfishness. It may, or it may not, result in genuine penitence.

What then is the minister's duty? The heart he cannot know. He sees that the bosom, lately disturbed with distressing fears and apprehensions, has become tranquil. But he is ignorant, whether the light which now shines upon the soul, is "the twilight of everlasting day," or that which will soon go out in "the blackness of darkness."

Here the utmost circumspection is required. The sick man will look to his minister as to his father. He will place confidence in him, as one skilled in holy things.

He will probably ask, with a faltering voice, what are his prospects for eternity? But if he is deceived, and his counsellor encourages him, his false confidence will be strengthened, and a soul is lost forever.

It is important that a minister proceed in such a manner, that if the person is deceived he himself shall detect the deception. He should unravel the process by which the deception was induced, and endeavor to exhibit the sinner's heart to his own view. The minister should investigate the grounds of the present peace of the supposed penitent, and see if it did not originate from some misapprehension of the character of God, or the way of salvation. The nature of sin, as an offence against infinite purity, should be described. That law should be made to appear holy, just, and good, which threatens death to every transgressor.

Does he unreservedly submit himself to a sovereign God? approving his justice as well as mercy? Is sin hated for its intrinsic malignity, as an offence against a holy God?

The necessity of strictness in the examination will appear more obvious, if we consider the immense disadvantages, under which the work of repentance was commenced. A weak and distressed state of body; a mind enfeebled by disease; distracted thoughts, and extreme solicitude, operating with combined force, present an almost immovable barrier to the work of repentance. In this situation, how can one apply himself, for any length of time, to serious investigation? How can he confine his attention to the all-important concerns of his soul? Only one misconception may lead him to a wrong result, and to this he will be constantly liable. Every minister, with these considerations before him, should beware of being too much influenced by the sympathies and sensibilities of his nature. He should remember that the situation of an immortal soul is awfully critical, and if he is unfaithful it may be irretrievably lost. He must be affectionate, but plain. However painful and distressing the operation, the wound must be probed to the bottom. But shall the hopes of a dying man be dashed? Shall the light, which has dawned upon his soul be put out, and the darkness of despair again envelope his mind? Shall the only prop, which supports him, be removed at this trying hour? Yes, let all these be done, if duty requires it. To throw difficulties and doubts in the way of the real penitent, is indeed painful; but it is far preferable to becoming accessory to the ruin of one, whose hopes are built on the sand.

P.

For the Panoplist.

ON SEEKING THE HAPPINESS OF OTHERS.

"Who went about doing good."

To delight in goodness itself, and to rejoice in the expressions of it in others, is one discriminating mark of the Christian's character; to do good one of his indispensable duties. Wherever he turns his eye, he

sees a wilderness producing briars and thorns. This wilderness is yet to be planted with that Vine, whose leaves are for the healing of the nations: but contrasting its present condition with its aspect on that glorious morning, when the Creator pronounced it "very good," his heart is melted into compassion in view of the unnumbered woes which sadden the face of this apostate world. But shall he fold his hands and sit still? If his heart be almost ready to break with anguish, he may exclaim, "Oh that my head were waters, and my eyes a fountain of tears." He may be so far absorbed with his own sensibilities, and so much enfeebled by their indulgence, that the day for exertion shall be past before he arises to repair the wastes of the smoking desolation. At the approach of the long sleep, he may have accomplished almost nothing in any of the plans of benevolence; though he hailed their beginning, and desired their success. Courage first forsook him; the enemies were numerous, and the obstacles great. Strength subsided ere he put his hand to the work; the shades of evening are drawing near, and nothing is done. When his head is laid low among the clods of the valley, it may but too truly be said of him, as of many others, "he dies and leaves no cheering memorial behind him." What single misery has he diminished? what single calamity has he alleviated? In short, where is, or has been, the single immortal, who is, or will be, any happier, than if this man had never existed?

To the reader of this paper I suggest the following considerations.

1. Whether there is not, fairly within his reach, some practicable method of doing good?

Discarding the expectation of reaping without the toil of cultivation, let each one look around him, with a cordial desire of diminishing the quantity of human suffering. While he remembers, that a splendid part can be allotted to but few, and that the other parts are equally necessary to the perfection of a plan, let him immediately look at the condition of his country, his neighborhood, his friends, and family. If he be blest with an abundance, many of the sons of want and objects of public charity, may experience the comforts of his bounty. If Providence has placed him in a humble lot, and confined his influence within the narrow circle, let him not forget, that within that circle his activity is just as necessary, and his indolence as much a crime, as if the extent of his operations were measured on a grander scale. It is an egregious mistake of many persons, to suppose, because they are in circumstances of mediocrity, or perhaps of poverty, they are not accountable for neglecting every portion of the immense mass of suffering in the world. Had they fortunes, or were they placed on the high ground of public office, they would account themselves responsible for the abuse of such a high trust; but by individuals so poor, and of so little influence as themselves, nothing of lasting benefit to the community can be effected. Probably, no being gifted with reason was ever yet so perfectly degraded, as not to have influence with some one of his own species. Some circumstance, which he perhaps cannot name, has given him a hold on the opinions, the passions, and of course, on the conduct, of a neighbor, a relative, or an associate. This influence is the talent put into his hands to improve. For the use of it he is most solemnly accountable.

2. With an acknowledged good to be achieved, and evil to be remedied or prevented, full in his sight, I inquire of the man, who hesitates to begin, whether he can conscientiously be exonerated from lending his aid?

I know it is perfectly consonant with pride, and one of its dictates, to ask, when any project of usefulness is proposed—can I do this honorably? Will not my reputation suffer by my attempts to benefit others? If the employment be a very humble one, shall I not be ridiculed for my pains? What will my acquaintances say of me? Shall I run the risk of being degraded by it? These and a thousand similar doubts, must be solved, before the man, “halting between two opinions,” will consent to begin a duty, which is too plain to admit of proof.

If the inquirer in such cases be not a willing slave to the silly maxims of honor; a mere foot ball for fashion’s fools; if he be not incurably blind to the difference between the applause of men and the approbation of God, let him answer to his conscience this single question. Will it comfort you in the hour of dissolution, to reflect that the vain breath of man has been the standard of your actions? An excessive value placed on the esteem of men is a very common and fatal delusion. When it once becomes a fixed principle, every noble motive is excluded. On examination, that will always be found a sordid mind, which cherishes and boasts of an extreme sensibility to its own honor; that is so anxiously attentive to the opinions of others respecting its operations, that it dares attempt nothing, which they condemn, to frown at nothing which they approve.

The slothful servant was not punished for the misimprovement of many talents, but for hiding a single one. Many seek to excuse themselves from any share in works of beneficence, “because,” say they, “we are so poor that we can do nothing to any considerable amount. The space we occupy is so exceedingly narrow, that if vacant it can scarcely be noticed, and if occupied ever so completely, it will not be observed.” This, I fear, is the true ground on which multitudes plead an exemption from all endeavors to do good. If they could be placed on an eminence to command attention, they would exert themselves, that is, seek a still higher elevation; for such a gratification accords well with the self-exalting spirit, which, in different degrees, lurks in almost every bosom. But to labor in obscurity to scatter the means of happiness without praise; to lessen the sufferings of the community without increasing their own importance; to explore the recesses of misery without the encouragement of the public voice, or the smiles of our friends; to subject one’s self to a great deal of pain in exploring the miseries of the wretched,—and all this without hope of reward, or prospect of emolument,—is more than such men are willing to undertake.

I would request those, who aim only at conspicuous stations for the display of their talents, and will consent to toil for the public in no other, to contemplate the example of the divine Savior. Indeed he taught in the temple “as one having authority;” but when the occasion presented, he also seated himself in the synagogue with murmuring and malicious enemies. When fatigued with a toilsome journey, he was as willing to instruct the ignorant woman of Samaria, at the

For the Panoplist.

MARKS OF THE DIVINE DISPLEASURE IN THE PRESENT WORLD.

SUFFERING is inseparable from the condition of man. No stage of his journey is exempt from it, and through most of the seasons of his pilgrimage it constitutes the principal ingredient in his cup. Scarcely are his eyes opened, before pain assails him, and is through life either a constant companion, or a frequent visitant. But the anguish of his body is often forgotten, and even lost, in the keener distresses of his mind. The numerous objects which invite his attention, like butterflies pursued in the sunshine, generally elude his grasp; and if seized, wither at his touch, and die in his embrace. What at a distance dazzled his eye by its splendor, loses half its charms on a near approach; "all his days are sorrows, and his travail grief."

Some exhibitions of the displeasure, with which the present world is viewed by its Creator, meet us at every change of human affairs. Let us in this place notice one or two. Death, in its own nature, and in all the anticipations it presents to the mind, is a dreadful evil. Wherever life itself is desirable, the loss of it is contemplated with dismay proportioned to the strength of that desire. Probably, not all the causes which contribute to swell the fear of death are well understood; but even irrational animals share it with ourselves. They shudder with expressions of appalling terror at the final agonies of one of their species. In other natural evils also, they participate, apparently from their dependence on man, or connexion with him; and unquestionably those species which he has subjected to his control, and enslaved in the service of his pleasures, are inconceivably more wretched than others, which roam in freedom through their native forests. Nevertheless, from the pangs of the guilty conscience, and the dread of merited punishment, they are completely freed.

Although the divine Savior has deprived death of its most terrible features, and the transit from time to eternity can be contemplated with greater composure by his disciples, from the assurance of a resurrection to endless life,—still the gloomy vale which separates us from the untried world is shrouded in darkness, and none but fools and madmen rush into it with presumption, or advance with indifference towards the awful confines of a world of retribution.

The same truth appears on the face of the natural world. Immense regions are doomed to perpetual sterility. They are visited neither by the rains nor the dews of heaven. No genial sun quickens into life a luxuriant vegetation; nor temperate atmosphere protects or nourishes the foliage of the waving forest or the fields. Other regions parched by a burning sun, destroy the principles of vegetable life, and generate fatal diseases in animated nature. Their puny inhabitants, if they have any, are enfeebled by the poisonous exhalations around them, and by the noxious atmosphere they breathe. Some again, beneath the frigid zone, supply but a scanty sustenance to their wandering tenants. With incessant toil the famishing native gains but a precarious support for a comfortless existence, and quits life without ever having known those enjoyments found in temperate climes. His whole residence on earth is passed between the jaws of famine on one

hand, and on the other, a toil so unceasing, and so severe, that nature seems incapable of enduring it.

Countries blessed with a milder climate, where neither the extremes of heat nor of cold are experienced, have generally been groaning beneath the iron sceptre of despotism. Their miserable inhabitants are trodden into the dust by governments the most oppressive, which a just God ever suffered to desolate the world. If the poor tenant of the soil have acquired some fruits of his honest labor, a rapacious landlord, an avaricious *pacha*, or viceroy, wrests from his hands all the gains of industry, and with it the hopes of support for a dependent family.

Of the whole time since the deluge, a large portion has been occupied in war. Looking at a race of beings, whose chief employment has been to destroy each other,—whose principal aim seems directed to the diffusion of misery in a thousand forms,—would it not appear that they are subject to some dreadful infatuation? Blinded by sin, and drunk with revengeful passions, how zealously do they perform the works of that *roaring lion* who always seeks whom he may devour? Are not the marks of Almighty indignation discoverable in the state of such a revolted province of his dominions,—a province which has turned one part of its inhabitants loose upon the other, and exhausted itself in the work of destruction? Further, when it is recollected, that those, who have engrossed the honors of this same world, have been its principal destroyers; that the highway to preferment and fame, among these deluded beings, is drenched with the blood of millions, and watered with the tears of widows and orphans without number; that men tolerate every species of error, however debasing, rather than truth; that they reject the only and all-sufficient remedy offered by God for the cure of such universal disorder and suffering,—what proof is wanting to show the supreme degradation of such a region? In what righteous judgment has God suffered these beings to raise the hand of a suicide against themselves; and, fond as they are of blood, and fertile in expedients for inflicting pain, how justly has he made them the executioners of his vengeance against sin.

It will be observed, that I have omitted to mention those tremendous displays of the divine displeasure, which are seen in the convulsions of the globe. Not because I think these a more equivocal testimony of God's disapprobation of the guilty world thus punished; but that my intention, in this short article, was to notice only those more general intimations of the designs of Providence, which are scattered over greater portions of the earth, and observable in the face of the ordinary affairs of nations, or of individuals. Should the reader wish to contemplate the signal visitations of Heaven, in which man's splendid habitations are changed at once into his grave,—let him turn to the volcanoes of Italy, and the earthquakes which have swept the cities of Catania, Lisbon, Messina, Lima, Roibamba, and Caraccas.

X.

MISSION CHAPEL AT BOMBAY.

To the Editor of the *Panoplist*.

SIR,—I consider it as deserving very serious regret, that the contributions for erecting a Mission Chapel at Bombay have been so very insufficient; and that, for so long a period, that station has been destitute of a place devoted to religious instruction, and the public worship of God. I am sure, that if wealthy Christians among us were sufficiently aware of the immense importance of such a place, to the progress of Christianity there, the means for preparing it could not long be wanting; and I am as confident, that if only a considerable part of these means were sent from this country, there are many liberal individuals at Bombay, who would cheerfully make such contributions, as would supply the deficiency of our liberality.

I am fully persuaded, however numerous may be the able missionaries and the well conducted schools, and however widely circulated may be religious tracts and Bibles, that the Mission at Bombay is exceedingly deficient in its means of propagating and establishing the Gospel, so long as it has no place for public instruction and public worship.

If it were for nothing else, such a building would be necessary, in a large commercial city like Bombay, as a significant mark, which should make known to the city at large, and to the immense number of comers and goers, that there does exist an establishment for the propagation of Christianity;—as a standard erected for the Lord Jesus, visible from all quarters, exciting inquiry in all who see it, and so generally known, that the least informed inquirer may readily arrive at the source of the information which he needs.

There is another incidental advantage, worthy of serious consideration. There will be, in the eyes of the natives, (who despise no religion, but consider each as suitable and right for those who profess it,) a sacredness, attached to a place devoted to the worship of the Supreme God; which will promote a useful reverence for the missionaries themselves: and it will be difficult to impress them with the truth, that the objects of missionaries are solely religious, in any other way. Under every form of religion, right or wrong, there have always been buildings separated for religious purposes; and there is no way, in which religious instructors can so readily render their designs visible, and their persons revered, as by their ministerial connexion with a place of public worship.

But these reasons, though of very great importance, are quite inferior to another, on which rests the indispensable necessity of the provision in question. The missionaries are very faithful, according to their opportunities, in daily preaching to the natives; but one cannot fail to regret, that their instructions are too casual, and too scattered, to produce so deep and extensive an impression, as they otherwise might produce. In order to turn these casual and scattered instructions to good account, there is needed a place of known public resort, from which none could feel excluded, and to which all might be invited; to which those might go, whose curiosity had been awakened, or whose

consciences had been roused, or whose hearts had been softened, by the more casual instructions of the missionaries. In such a case, they would be brought under the means of grace, and, it might be hoped, would be led to repeat their visits, that they might hear more, and still more, of a doctrine, which presents, the more it is known, additional motives to curiosity, and stronger claims upon the feelings; until the blessing of the Spirit might fall upon them, causing them to renounce their idols, to worship the Supreme God, and believe on his Son, the Lord Jesus Christ. Not that I would limit the power of that Spirit, or imagine that one incidental hearing of the word may not be made effectual to the salvation of the soul; but that I believe it more consistent with the usual mode of divine operations, to bestow the converting influence of the Spirit, when there has been given the opportunity for a full apprehension, in the understanding, of the preached word. So fully am I persuaded of this, as to believe, that, generally speaking, should the incidental labors of the missionaries, on any occasion, be blessed in awakening the attention of the hearers, the whole advantage might be lost, for want of a suitable place for repeating the impression.

I would not, however, confine the advantages in question to the case of those, who may have become interested in the instructions of the missionaries. If a course of lectures were delivered on the historical parts of the Bible, combining with it all that can alarm the fears, and animate the hopes of sinful men, I should think it highly probable, that great numbers, quite indifferent to the true religion, would occasionally, and frequently, *happen in*, out of the general desire to hear something new, particularly from the lips of a *Sahib*. This is the more likely in a warm climate, like that of Bombay, where the whole business would be transacted with open doors, furnishing to all passengers an easy and unobserved ingress and egress.

The erection of a Mission chapel, besides furnishing the most important advantages to the heathen, would enable the missionaries to collect, (as the Baptist missionaries at Calcutta have done,) a regular congregation of *half casts*, who, besides receiving the blessing of stated religious instruction, would shortly furnish many useful assistants to the missionaries in every department of their work.

In a word, the missionaries must have a chapel, or they are but ill provided with the means of carrying on their work. They have been without one several years too long already; and I doubt not, much, very much, has been lost for the want of it. I do earnestly intreat *all*, who have it in their power, to contribute without delay to this great and good object. Let not the central mission of Bombay, the earliest American establishment among the heathen of the East, be any longer without a place devoted to the public service of God, and to the public instruction of the people. Let the contributions be made with the animating hope, that the walls, which they are designed to raise, will soon enclose attentive crowds of Hindoo hearers, and soon resound with the praises of the heathen to the Savior of the world.

SAMUEL NOTT, jun.

REVIEW.

CXXXV. *Elements of Geography Ancient and Modern. With an Atlas.*
By J. E. WORCESTER. Boston: Timothy Swan. 1819. pp. 324.

IN our country all literary employments are thrown into the shade, by the inextinguishable passion for wealth. If any one has a large fortune, or the means of acquiring one, it is of small account in the general estimate of his character, whether any thing else can be named in his favor. Of our growing population, the proportion of merchants and traders, exceeds that found in any other nation; the thirst for rapid gains has explored every corner of the commercial world, and left few articles untouched from which the keen eye of speculation could hope to see a gainful exchange.

Among the articles of such a multifarious traffic, books might be expected to hold a place. Although they are not entirely forgotten, still, that portion of trade which consists in books alone, has here some remarkable features, not seen, we believe, in any other country. If some of the dealers in this article may find a profit in vending new editions of European works, they receive but a faint encouragement by the demand for native productions. If any thing be written so as to find a market in our nation, it must be either a school book, a newspaper, or something which approaches as nearly to a newspaper as possible. Not that our citizens are really too poor to purchase almost any article they please; so far from this, it is perfectly well known, that all classes of people in the United States, consume a larger quantity, not only of the necessities, but even of the luxuries of life, than the same classes respectively in any other country on the globe. Instead, therefore, of remaining ignorant through poverty, those composing the middle class, and even the poor, so called, are beyond comparison more able to purchase books, than the mass of any other nation. But notwithstanding the unexampled facilities for learning, we are not a reading people.

In connexion with this subject, there is one consideration which deserves attention. Though we have a wonderful scarcity of thorough scholars, and the great majority of our population read very little, still, in the eastern states, schools are supported by the authority of law. Of consequence, almost every body learns to read in childhood. So long as early impressions on the mind are lasting, and so long as the opinions and the conduct mutually influence each other, it remains a question of the highest interest, what shall children be taught at school? Where all are taught to read, the man who at his option places before them the stock of knowledge, which shall be obtained by a population of many millions, wields an engine of inconceivable power. The responsibility resting on the man, whose labors have a considerable share in shaping the minds of a numerous population, should never escape his recollection. Although his book, as in the present instance, be not designed to convey moral instruction, still, as atheists have shown themselves able to infuse the poison of infidelity into every department of their works, the friends of Christianity should make it appear, that their regard for its authority, and their

adherence to the best interests of man, as an immortal being, are not thrust out of sight, while they call his attention to literature, or the physical sciences. So far as we have observed, there is no reason to charge the writer of the present volume with neglect in this particular. He has lately appeared before the public in two large works of a similar kind, which were reviewed in our pages.* These publications have been well received; at least, so far as the avaricious disposition of the American people would allow them a circulation.

The plan of this little volume is generally well adapted to its object. In its execution, perspicuity is united with brevity. The descriptions are very short; but the learner is made acquainted with those peculiarities of a place, most necessary to be known. Were we required to name the single particular, in which Mr. W.'s book excels most others of the kind, we would specify this close condensation of materials, by which the most essential points of information are brought within a narrow compass.

In beginning the description of a state or kingdom, the writer first gives a topographical table, showing, at one view, the name of each province, or county; its population, the number of towns such county contains, its chief towns, and the number of their inhabitants. These tables are of considerable use, in as much as they present at a glance, those specific articles of information, for which books of reference are consulted; and which, next to local position, are most necessary to be committed to memory. Other tables show the length of rivers, the distance through which they are navigable, the elevation of the highest mountains, the comparison of agricultural productions in the several states of the union; the advance of spring in different places; the temperature of various situations, as indicated by the mean heat of several years.

In every part of the book the learner is expected to have his maps before him. Instead, therefore, of inserting in a long paragraph, the boundaries of a country, such description is entirely omitted in the volume; the scholar is thus compelled to examine his map, which, if correct, is a much better source of instruction than any verbal account. We have known persons who had, as they termed it, "studied Geography" a long time, without being much the wiser for their reading; from the immense number of pages which had often passed under their eyes, they appeared to have collected very few ideas: and among those articles of which they knew any thing, the most important points had escaped them.

About 50 pages of this volume are devoted to *Ancient Geography*. Considering its interest in the mind of a classical student, this is a smaller space than we could have wished to see filled with the subject; but it must be recollected, that the circumscribed limits, within which the author confined himself, allowed no great room for minuteness in this division of his work. At the close of this part of the book, are very useful tables, exhibiting in columns, 1. the *ancient names of cities, towns, rivers, islands, mountains, &c.* with their pronunciation,—2. the *country or province* in which they were situated,—and 3. the *mod-*

* See Pan. vol. xiv, p. 14. and vol. xv. p. 69.

ern name. Such assistance is the more acceptable to the young learner in the science, as the change of names so often met is sufficiently perplexing. It is also convenient to any readers, who have not at command both the ancient and the modern name, or any delineation of the face of a country.

The questions intended as exercises for the pupil while consulting his maps, are in form similar to those in other books of the kind. They may be well enough, but we do not consider them a necessary appendage. If an instructor understands his business, he would be able to propose all the queries of this nature, without referring to the book of his pupil. The directions for solving the problems on the celestial and terrestrial globes, for constructing maps, &c. are easy, and concise, as they should be.

To give any further opinion of this book, after what we have said, is unnecessary. The author has our best wishes for the extensive circulation of this and his former works, with the hope that in all future editions, he will continue, as hitherto, to deserve encouragement of his countrymen, and the approbation of all who are, like him, engaged in promoting the knowledge, and increasing the literary reputation of our rising empire.

THE MISSOURI QUESTION.

Editorial.

WE invite the attention of our readers to a few remarks on the greatest question, which will probably come before the assembled council of our nation during the present century. The declaration of war, tremendous as that evil is to immense multitudes, and disastrous as its consequences are to the community at large, is yet a very limited and temporary calamity, if compared with any measure which tends to perpetuate slavery, ignorance, and vice, among a large class of our fellow creatures, and countless myriads of their descendants. That the permission of slavery in the new state of Missouri is such a measure, we do not assert, at the commencement of our observations. That this is believed to be its character by many judicious, dispassionate, candid men, who have no personal, private, or political interest in the question, is undeniable; and this is sufficient to warrant the discussion. Besides, the subject involves questions of national morality;—questions, on which our character as a just, magnanimous, humane, and Christian people, will much depend. On such questions it is the right and the duty of every man to express his thoughts boldly though temperately, and with none but kind feelings towards those, who soberly and conscientiously differ from him.

Let us here say, to those of our southern brethren, who may cast their eyes on these pages, that we would by no means countenance the habit of bringing local prejudices to bear upon discussions like the present. Much less would we tolerate reproachful language, as used against the southern states, on account of the mere existence of slavery there. On the contrary, the whole business ought to be conducted with an enlarged reference to the permanent good of the

whole union, and with particular reference to the permanent security of the southern people, and the gradual improvement of the condition of the black population. So far as local considerations should have any weight, they should constrain the assembled representatives of the people, and every writer and speaker on the subject, to consult with peculiar tenderness and solicitude, the great interests of those parts of our country, where slavery now exists. This may be done with little apprehension; for, unless we are entirely deceived, the great interest of the whole union will be best promoted, in reference to this subject, by the very measures, which will exert a permanently salutary influence on the southern states.

It may be well to premise here, that slavery is universally admitted to be, as judge Washington has well expressed it, *an inherent vice* in any community, where it exists. We should not wish to use stronger language concerning it, than has been used by Mr. Jefferson, himself a native and inhabitant of a slave-holding state, and the possessor of numerous slaves. Few abler arguments have been made, and few more eloquent appeals been delivered, in behalf of the blacks of our southern country, than were heard in the Legislature of South Carolina, about a year since, from one of the Charleston members. There are, in the slave-holding states, gentlemen of great worth and respectability, whose hearts are deeply engaged in the design of mitigating the evils of slavery, and in preparing the way for its gradual abolition. May the blessing of the Almighty rest upon them, give them wisdom, zeal, and perseverance, and crown their labors with success.

During the last session of Congress, a bill was introduced for admitting the territory of Missouri into the union as a state. An amendment was added, in the House of Representatives, prohibiting the extension of slavery within the limits, which the contemplated state had assigned to it. The Senate rejected this amendment, and, the House adhering to it, the bill was lost. In the course of the summer, emigrants from the southern states into the Missouri territory have felt a deep interest in the decision of the question, and have exerted all the influence in their power. The voice of these emigrants, and of a majority of the inhabitants of the territory, is now decidedly and strongly in favor of the admission of slavery; though the delegate from that territory stated, about a year since, that it was then extremely doubtful on which side the majority was. A very general interest has been felt on the subject, in every part of the country; and meetings have been held, in most of our principal towns, to offer memorials to Congress respecting it. Several legislative bodies have also expressed their opinion upon it, and transmitted their resolutions to the representatives and senators from their respective states. While we are writing the subject is under consideration in both houses of Congress, and even now a decision may have taken place, which will probably affect the condition of the countless millions, who will inhabit this great continent, centuries after the present generation shall have passed away.

The principal objection to the contemplated restriction rests upon its alleged unconstitutionality; though there are persons, who urge against it reasons of expediency, justice and humanity.

It is not our design to enter at large into the constitutional argument. The speeches of Mr. King, which have been very extensively circulated, and the memorial of inhabitants of Boston and the vicinity, written by the Hon. Daniel Webster, contain most luminous exhibitions of facts and reasoning, and prove, in a manner which appears to us entirely unanswerable, that the proposed restriction is constitutional. Though others should not view these documents in exactly the same light with ourselves, all will admit, we should think, that they are composed with candor as well as ability; and that they are free from any reflections, which tend to inflame party animosity, or keep up local distinctions. He, who reads these documents, will find, unless we mistake, the following positions clearly established: viz. That Congress has the power of making laws for all the territories of the United States, in as full a manner as any state legislature for the territory under its jurisdiction;—that slavery, in any territory of the United States, is as proper a subject of legislation for Congress, as slavery, in any state, for the legislature of that state;—that, while Congress may admit new states into the union, it may as freely refuse to admit them, unless their admission promises to be a public benefit;—that, on this subject, Congress is bound by the same discretion as on other subjects of legislation, that is, by a regard to the good of the whole union;—that, when a new state is admitted into the union, such conditions may be imposed, as shall seem just, and reasonable, and suited to the circumstances of the territory to be admitted; in the same manner as conditions are imposed by a state, when it consents to a division of its territory;—that, in fact, conditions have been imposed in every instance of a new state admitted to the union, or of a state consenting to a division of its territory;—that the constitution implicitly gives Congress the power of prohibiting the importation of slaves subsequently to the year 1808, and into territories and new states, previously to that period;—that if Congress may prohibit new states from importing slaves, it may make it a condition of admitting new states into the union, that they never shall permit such importation;—that in the year 1787, the old Congress passed an ordinance, with the unanimous consent of Delaware, Virginia, the Carolinas and Georgia, five slave holding states, and a like consent of all the other states represented in that Congress, by which slavery was to be forever excluded from the territory northwest of the river Ohio, which territory has since been formed into the states of Ohio, Indiana, and Illinois, on the basis of that ordinance;—that Vermont was admitted into the union in 1791, without any condition respecting slavery, for the obvious reason that slavery had been many years before excluded by the state constitution;—that in the cessions made by North Carolina and Georgia of the territory, out of which the states of Tennessee, Mississippi, and Alabama have been formed, it was expressly stipulated that Congress should not prohibit slavery in this territory, thus admitting, that without such stipulation, Congress would have possessed the same power which had been exercised by the old Congress of 1787;—that the admission of Kentucky into the union was merely consequent upon the division of an old state, and therefore slavery could no more be excluded from one part than from the

other, or from the Carolinas; that the treaty, by which Louisiana was ceded to the United States, contains nothing on this subject, which restrains Congress from exercising the same power over that territory, which had been exercised over the north western territory;—and that, in the admission of the state of Louisiana into the union, very great and important conditions were imposed, without a question as to their constitutionality;—conditions as plainly limiting state sovereignty, as any which could be made on the subject of slavery.

If these positions are undeniable, as we believe them to be, it seems perfectly clear, that Congress has the power now attempted to be exercised, and has actually exercised the same power, and other similar powers, in a variety of cases, and without a single objection.

There is a clause in the constitution, which has not been much referred to in discussions on this subject, the spirit of which appears to us to demand of Congress an interference on the present occasion. It is in these words: "The United States shall guarantee to every state in the union, a republican form of government." Now it is manifest, that slavery is, in its nature, adverse to a free government. No process of reasoning can make the subject clearer, than it is made by simply stating it. Will any man pretend, that the island of Jamaica, though it should renounce its allegiance to Great Britain, and form a constitution of government called republican, would have, with its twenty slaves to one white man, a republican government in the full and proper sense of the term? "But," we shall be asked, "do you deny that the form of government in the southern states is republican?" No; we do not deny it absolutely: but we say with judge Washington, one of the ablest and most upright men, by whose public services our country is honored, that slavery is an *inherent vice* in our community; that it is hostile to our republican institutions; that it is utterly at war with the first sentence of our Declaration of Independence; and that it is inconsistent with a perfectly republican government. Slavery in the old states was an evil, which the constitution could not remedy; but when new states are formed, the same evil does not exist, and may easily be forever excluded. Congress is therefore bound, by the spirit of the clause just quoted, to interpose for the perpetuation of a free and truly republican government, in all the new states. And it would be entirely within the power of the United States to demand of every new state, not only that involuntary servitude should be forever prohibited, but that no class of persons should be from their birth excluded from all possibility of sharing in the powers of government. Our people talk feelingly of the wretched condition of the peasantry in some parts of Europe; yet all these peasants have at least a qualified property in the produce of the lands, which they cultivate; and they enjoy, to some extent, the disposal of their own time, and exercise a discretion respecting the management of their affairs. It is not so with the negro slave. He has no right, no property, no time, that he can claim as his own. That great parliamentary debater, Mr. Fox, has usually been considered as a vehement champion of civil liberty, and a determined opposer of political despotism: yet he declared, in one of his speeches on the slave-trade, that the tyranny of the worst government in the world, where the will of the prince was unlimited,

and his character detestable, was absolutely nothing compared with the monstrous evils of domestic slavery. This was the purport of his declaration; we do not remember the words. Should we admit, that in the ardor of debate, his zeal prompted expressions somewhat extravagant, it cannot be denied, that there is a great distinction between political and domestic slavery; and that, to those who suffer it, the latter is incomparably the greatest evil. We only observe further, what is particularly to our purpose, that the familiar contemplation of slavery,—a state in which all the rights of the slave are habitually disregarded,—rights we mean, as they appear in the eye of God and of reason, and as they are stated in the first paragraph of our Declaration of Independence,—is in the highest degree unfavorable to the first principles of political liberty and of a republican government.

An objection to the contemplated restriction has found its way into the southern papers to this effect: "The territory west of the Mississippi was purchased from the public treasury, and is public property. The southern people have a right to enjoy this property; but this they cannot do, unless permitted to remove thither with their slaves. It would be unjust, therefore, to deny them this privilege."

Our southern brethren are not aware, perhaps, that northern people express themselves very differently, with respect to this same public property. They say, "that they wish to migrate to Missouri; that this territory was purchased in part by themselves, and that they have a right to enjoy it; but that they cannot think of removing into a slave country, and of exposing their posterity to the tremendous evils of a slave population. If slavery is to be admitted, they are virtually excluded, which they deem altogether unjust." There is certainly as much truth and reason in this statement, as in the other.

The fact is, however, that so far as the mere question of public property is concerned, Congress have an unquestionable right, for reasons which shall appear sufficient to the assembled wisdom of the nation, not only to exclude slavery from Missouri, but to prevent the settlement of the western territories for an indefinite period. Indeed, Congress has always acted upon this principle. As the territories of the United States are the property of the nation, and to be disposed of as the will of the nation shall direct, this will is one and indivisible, and to be expressed, not by the southern people, or the northern people, or the western people, but by the national legislature. Accordingly, Congress has always determined, and always must determine, when the lands comprised in these territories shall be surveyed; when they shall be offered for sale; on what terms they shall be sold; and by what tenure they shall be held. Not a hundredth part of the territory west of the Mississippi has yet been surveyed. Congress might, if it should see fit, refuse to survey any more, for fifty years to come, and thenceforward indefinitely; and it might forbid the settlement of unsurveyed lands by any persons except the aboriginal inhabitants. It might refuse to sell any lands now unsold, and persist in this resolution indefinitely. Before the cession of Louisiana, Mr. Jefferson said, in a public message to Congress, that the people of the United States owned land enough for their posterity to the thousandth generation. Congress might be of the same opinion, without violating any obliga-

tion, conventional or moral. The public lands might all be sold, with the express condition, that they should never be cultivated by slaves; and any other condition might be imposed, not inconsistent with the nature of a republican government. This doctrine is supported by the uniform and unquestioned practice of Congress, and by the plainest attributes of ownership. Such an owner as our great and growing nation is not compellable to part with property; and whenever public property is disposed of, the owner may sell on such terms as shall best promote the public good; of which terms the national legislature is to be the judge.

In regard to the expediency of excluding slaves from Missouri, and other new states, we shall confine ourselves to a few topics, which have not been sufficiently considered, in reference to the momentous results of the question now pending.

1. The people of this country do not seem to be sufficiently aware of the immense multitudes of persons, both freemen and slaves, whose condition is to be affected by the present measures. When we speak of the future population of our country, its greatness seems incredible, merely because the subject is new, and because the world has never before seen the rise of such an empire: at least, history has brought down to us no memorial of such an empire, as will probably exist, a century hence, between the rocky mountains and the Atlantic. No reasonable man can see, why our whole country, on an average, should not be as populous as Massachusetts Proper now is. For ourselves, we believe it will be much more populous. Nor can any man assign a cause, why population should not advance for a hundred years to come, as it has done for a hundred years past. Should that be the case, in seventy years from this day, the people within the present limits of our country will amount to eighty millions; of whom about thirteen millions will be slaves, on the supposition that slaves increase in the same ratio as the whole population. The free colored people will, at that period, probably not be fewer than two millions,—making a black population of fifteen millions, exclusive of the slaves, who may be unlawfully imported into the United States within the same period; and who, with their descendants, will probably amount to two millions, and may greatly surpass that number. It is quite within the limits of possibility, that the child now in his cradle may be president of the United States, when this amazing augmentation of our numbers shall have actually taken place; and the close of the present century may leave within our borders one hundred millions of human beings to enter upon the cares and duties of the next age. Ought this consideration to be disregarded, on so momentous a question as that of freedom and slavery? How cautious should be the legislator of the present day, lest his improvidence, or his compliance with selfish importunities, or his resort to temporary expediency, should justly expose his memory to the bitter reproaches of countless millions yet to be born?

It has been estimated, that the soil of Ohio is capable of sustaining four millions of persons, in a state of abundance; and of exporting provisions enough to feed two millions more. We have not been able to ascertain the exact limits of Missouri, as it is contemplated to be

formed into a state; but we believe it to be larger than Ohio; and, from the acknowledged fertility of the soil, suppose it capable of sustaining a population of six millions. If slavery is now admitted without restraint, it is quite probable, that one third of the population will be slaves.

But it is not in reference to Missouri alone, that the question is now to be decided. If slavery is admitted here, it will be admitted into the whole country west of the Mississippi. The shrieks of bondage will reverberate among the cliffs of the rocky mountains, and the groans of oppression be heard along the shores of the gulf of Mexico. The forests will be felled, the cornfields ploughed, the cotton plantations tilled, and the sugar manufactured, by the hands of slaves.

2. The extension of slavery offers such inducements to the importation of slaves, that all prohibitory laws will be evaded. It will not be denied, that there exists in the minds of many southern planters an insatiable craving after this kind of property. It was estimated, at the close of 1817, that the state of Georgia acquired, during that single year, at least 10,000 slaves, at an expense of five millions of dollars. Of these slaves it is supposed that at least 2,000 were smuggled into the country from abroad; the remainder having been purchased in states north of Georgia. There can be no doubt, that if the price of cotton had continued as it then was, there would have been, notwithstanding all our laws, a regularly organized slave traffic from Africa, either immediately, or through the West Indies, to our own shores. If the price of slaves is considerably higher in the United States, than in the West Indies, or in South America, they will be obtained thence in spite of the vigilance of our government. The most that southern writers say on this subject is, that a *majority* of the people there, are opposed to the unlawful introduction of slaves. It is not denied, that hundreds of planters would gladly procure slaves in violation of the laws. Now it is to be remembered, that smugglers do not ask what the majority think or say of any traffic, but simply whether they can find individual purchasers. While we condemn the cupidity of the planter, who patronizes such a traffic in flesh and blood, we confess, that to individuals in the northern and middle states belongs the deeper infamy of furnishing the capital, the ships, and the seamen, to transport these unhappy beings across the Atlantic.

Beyond all reasonable doubt, the extension of the slave country increases the demand for slaves; and an increasing demand for slaves offers great inducements to the violators of the laws against the slave trade. Nor should it be forgotten, that no kind of property is so easily introduced contrary to law, as the property in human flesh. This property possesses the power of locomotion, which gives it a surprising advantage over a hogshead of rum, or a box of sugar; it bears no mark to distinguish whether it was recently and illegally introduced, or at some preceding period, and consistently with the forms of law. Though it has the power of speech, it has not the power of testifying. Suppose a planter, near the Florida line, to purchase ten smuggled slaves regularly every year: how shall his delinquency be detected? His ten new slaves are mixed with a hundred old ones, and kept at their work. His plantation is remote from public

view. His slaves are not suffered to go abroad; and if they were, no credence is given to their declarations, nor are they, in any case, permitted to testify against a white man.

Let it be considered here, that our southern frontier, whether we possess Florida or not, is extremely well situated for an unlawful traffic in slaves. From any of the West Indies, or from the Spanish Main, small vessels can visit every bay and river on the coast of the gulf of Mexico, in a short time, and at a small expense. Such a vessel can carry a few slaves without suspicion or exposure; and, whenever a purchaser is found, they can be secretly sold. The profit on one slave, smuggled into the country, is sometimes greater, than that of ten hogsheads of rum thus introduced. Let the reader then judge, whether slaves will not be imported, whenever the planter can afford to pay a great price for them.

Besides, it is to be recollected, that if slavery is admitted into all the western states and territories, we shall have another frontier of vast extent, exposed to the same unlawful traffic. From the waters of the Missouri, and thence southward to Texas, the passage is easy to the populous Spanish provinces, in all which slavery is permitted, and many slaves are possessed. The price of slaves is much lower also, than in the United States, if we are correctly informed. What is to prevent an unlimited introduction of slaves from this quarter? How is a sufficient guard to be maintained, in a wilderness, on a line a thousand miles in extent? If the people of Missouri so vehemently demand slaves now, in the infancy of their settlements, what will be the demand thirty years hence, when the whole country will be filled with a swarming population? What will it be a hundred years hence, when the exports from New Orleans will be immeasurably greater, than ever before proceeded from a single port, or a single river, since the creation of the world?

But if the whole country west of the Mississippi were a country of freemen only, an effectual barrier would be interposed against the introduction of slaves by land. Indeed, if our national government were now and henceforward to direct the combined wisdom, and resources, and energy of the nation, to the limitation of slavery, so far as the constitution permits, to the melioration of the condition of slaves, and to the removal of free blacks, with their consent, to other countries, it is not too much to hope, that, within a century, we should be free from the national reproach of slavery, and from all the evils, which follow in its train. On the measures now taking it will very much depend, whether our country shall be, in future ages, entirely a land of freedom; or whether it shall contain in its bosom more slaves, than any other country ever yet contained.

3. No measure is so likely to promote intestine divisions in this country, and ultimately to produce disunion, violence, social and servile wars, as the unlimited introduction of slaves into the new states. We speak not of the present day, and of the ten or the twenty thousand slaves now in Missouri. But is it to be supposed, that New York, and Pennsylvania, and Ohio, will remain contented with an order of things, which shall give to the slaves of Missouri one third as many votes in Congress, as shall be allowed to any one of these great states,

with a population, at that time, of three or four millions? We complain not of the constitutional provision, which gives a political weight to slaves, unless that provision be extended beyond its letter, or spirit, or the intention of any of the parties at the time it was made. But it was most evidently intended for the old states only. In regard to them, let it be honorably fulfilled, however unequal may be its operation. It is the characteristic of an upright man, that when "he sweareth to his own hurt, he changeth not." But when an upright man finds, that a contract, into which he has entered, proves to be very unequal, and very prejudicial to his interests, he may with perfect integrity refuse to extend its operations beyond the original intention of the parties. In other words, he may refuse to make a new contract on the basis of the old one.

This statement is entirely applicable to the admission of new states into the union. With every such new state, the terms of admission are fixed by a new contract. It would, indeed, have been extraordinary, if the convention of 1787 had attempted to fix the precise conditions, on which new states shall be admitted into the union, in all future times. This was *not* attempted; and the only provision was, that new states should have a republican form of government guaranteed to them by the United States.

But it is said, that slavery should be admitted beyond the Mississippi, from motives of humanity, to relieve the crowded slave-population of the Atlantic states. What! is slavery felt to be such an evil at the south already, that some little, partial, temporary relief is to be sought, by measures which will go far towards making the evil unlimited and perpetual? If the pressure of slavery is now felt to such a degree, as this argument would seem to imply, how great will be its pressure, when ten millions of slaves shall exist on each side of the Mississippi? What relief can then be obtained? Whither can the redundant slave-population be sent, when the natural increase shall be a million a year? Yet this period will certainly arrive, if Providence gives fruitful and healthful seasons, as hitherto, and if the blacks of our country are to be removed only into the new states and territories, instead of being removed from our continent.

Official documents show, that the slaves of the southern states increase much faster than the whites. It will continue to be so, unless wise, and humane, and vigorous measures are resorted to, for the transportation of blacks to other parts of the world. But should such measures be neglected and decried, and should slavery be cherished, what is to save the country from the horrors of a servile war, the causes, the progress, and the termination of which cannot be contemplated without shuddering? We do not imagine, that any thing like a general negro insurrection is to be apprehended in our day; nor, if wise measures are now adopted and steadily pursued, will there be reason to apprehend so deplorable an event, at any future period. But it is madness to do any thing which has a direct tendency to increase the number of slaves; and the enlargement of the territory inhabited by them undoubtedly has this tendency. Nor ought it to be forgotten, that though no general servile war should take place for centuries, there is constant danger of plots and partial risings, which

would agitate and distress whole towns and districts, and pierce many hearts with indescribable agony. Could all the terror, alarm, and melancholy foreboding on this subject, experienced by the southern people within the last twenty years, be presented at a single view to the imagination, they would form a most affecting exhibition of human misery. In saying this, we judge entirely by the glowing descriptions to be found in southern writers, when some newly discovered plot, ready to be executed, has been exposed to the public. Hundreds of slaves have already been put to death for sharing in such plots; and thousands of families have been filled with unutterable consternation, on finding themselves at the very brink of ruin, as in the cases of Richmond and Camden. What then will be the danger, the trepidation, the ceaseless inquietude, the torturing distrust, when plantation shall join plantation, all swarming with slaves, from the Atlantic to the table land of Mexico, and from the mouths of the Mississippi to the falls of St. Anthony?

Again; the present decision is inconceivably momentous, as it will probably fix the preponderance of the slave-holding, or the non-slave-holding, states in the councils of the nation. At the commencement of the present session of Congress, the non-slave-holding states were eleven, and the slave-holding states ten. Alabama was admitted with the utmost precipitation, and the slave-holding states are now eleven. Maine is kept out of the union, though containing 300,000 freemen, and presenting a constitution entirely unobjectionable. If Maine and Missouri are admitted together, and if the latter becomes a slave-holding state, the number of slave-holding and non-slave-holding states, will continue to be equal; but a pledge will be given to the Arkansas territory, and there will be no hope of excluding slavery from it, and from other states and territories to be formed in that quarter. Should the Floridas become ours, they too will be slave-holding states; so that the majority will, in the case supposed, be fixed and unalterable in favor of slavery.

If, on the contrary, Missouri should now have its character fixed on the side of freedom, the number would be thirteen to eleven. Its neighbors would follow its example; Michigan would soon come to the aid of the non-slave-holding states, and, notwithstanding the Floridas, the majority would be permanent in favor of the limitation of slavery, and its gradual abolition. Is not such a majority desirable? If our southern brethren object to our deciding the question, might we not appeal to the wise and philanthropic in other countries? How would a Gregoire in France, a Humboldt in Germany, a Galitzin in Russia, a Wilberforce in England, decide the controversy?

We had designed to inquire how far slavery can be imputed to the United States, as a national sin, and a just cause of national reproach. But our limits remind us, that we must defer this inquiry to a future number.

THE
MISSIONARY HERALD.

No. 1.

JANUARY, 1820.

Vol. XVI.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT ELLIOT.

(Continued from vol. xv, p. 465.)

July, 16, 1819. Have lately been favored with a plentiful supply of rain. This is a most favorable providence. It has not only revived the drooping fields, but has caused an uncommon rise of waters; so that the boat on the way with various supplies for the mission, and for this neighborhood, can reach us without difficulty. Our flour is nearly exhausted, and as for corn, there is none to be bought within 150 miles. Our family consists of about 40 persons.

20. An Indian came from the road, and brought us a packet of letters, Panoplists, and Newspapers. It is impossible to describe the interest we feel on these occasions. After being entirely excluded from the world a number of weeks, we are in a moment transported to our native land, to Africa, India, and China: have a full view of the noble plans of piety which adorn the present age; and hold sweet converse with the wisest, the purest, and the best of men.

At our meeting for business, *resolved*, that we hold a meeting on the Sabbath, after public exercises, for the benefit of our hired men and children, and such of the brethren and sisters, as can conveniently attend.

23. Replanted some Irish potatoes which we raised this season, in hopes of another crop. Our corn, sweet potatoes, beans, peas, &c., in all 20 or 25 acres, look promising.

25. Considered the duty of self-denial, in those who would be the followers of Christ, particularly with reference to our peculiar situation. The thoughts were suggested by our Lord's exhortation to his disciples. Matt. xvi, 24.

26. This morning have been busy in cutting a part of the vines from our sweet potatoes, and setting them out in rows. From these vines, thus transplanted, we expect to raise small potatoes, called slips, for next year's seed. This is economical, and they are said to be better for seed, than those raised directly from the potatoes.

27. At the meeting for business resolved, that the prayer meeting on Sabbath morning be at 9 o'clock;—also, that brother Jewell write a joint letter to Brainerd, and brother Kingsbury revise the common journal, and forward it to the Board.

28. About ten minutes before 9, P. M. perceived a flash of light, and looking towards the north east, saw a fiery ball descending with great rapidity in a westerly direction, at an angle of 60 or 65 degrees with the horizon. In appearance it was not more than 4 or 5 inches in diameter. We listened for a minute, or more, to hear the report, but heard none. We entered into conversation, and in about four or five minutes, heard a report resembling that of a distant cannon. If the report proceeded from the meteor, as unquestionably it did, it must have been 50 or 60 miles distant, and very large. The day had been hot and dry, as also several preceding; and the evening was clear, except a few hazy clouds.

29. There is a very considerable change in the air this morning:—much cooler and a prospect of rain.

We are beginning to reap the fruits of our agricultural labors. Among other vegetables, we have very fine Irish potatoes, raised from seed which came from New Hampshire, by way of New Orleans. We have also fine muskmelons: our watermelons were planted late, and are not yet ripe.

30. About noon, a half breed called at our house, with a letter from our brethren, Fisk and Pride, whom we have long expected. We understand by the messenger, that they are within a day's journey of the station. One of their horses had failed, and they requested that we would come to their assist-

ance. The brethren, L. S. and A. V. Williams, immediately set off with horses to meet them.

August, 1. Last night the rain poured down in torrents, and the wind blew almost a tempest. All the creeks, and many of the small branches, are full, and there is no passing, except by swimming. We have great anxiety for our brethren, who had probably nothing but their blankets to shelter them last night from the storm. Brother Kingsbury and an Indian boy set off to meet them, and carry them some refreshment. At four o'clock in the afternoon the brethren all arrived in safety; though much worn down with fatigue. Brother K. met them about seven miles from the mission. They had left their waggons and most of their baggage in the woods, on account of the high water. They were obliged to stand up most of the night, thoroughly drenched with rain.

The arrival of these dear brethren, and the letters and intelligence they have brought, have greatly refreshed our spirits.

2. We have cause for gratitude that the brethren arrived yesterday. Last night we had another powerful rain. The creeks are higher than they have been before this year.

3. Three of the brethren set off to bring in the waggons, which had been left in the woods about 9 miles from the mission house. They found every article safe, and returned with them before night.

We learn this morning that the boat we had expected, is yet at a considerable distance. One of the hands died after they entered the Yazoo; others are sick. The master was obliged to leave the boat, and come up the river for help. This is another trial of our faith and patience. We have not flour for more than one baking, and no dry corn. But green corn is beginning to be plenty in the neighborhood, and we have some excellent potatoes. So that by the care of a kind Providence, we shall still be provided for.

4. Sent four hands to help bring up the boat. Brother Pride was called to attend one of our neighbors sick of a bilious fever. We are happy that it is in our power to extend the blessings of our mission to the bodies, as well as the souls, of this people.

Considered in our meeting for business, that, in respect to house room, we could accommodate 50 scholars the ensuing winter; also, that fifty dollars a year be considered a compensation for those parents, who are disposed to pay for the board of their children.

7. Brother Kingsbury set out to attend a general council of the Nation, to be held at a place called the Upper French Camp, about 60 miles distant. We expect business will be transacted highly important to the interests of the mission, as well as to the nation.

Sabbath, 8. Held a meeting as usual. In the afternoon held a second meeting, about three miles distant, which was well attended.

12. Hired another laborer. At present we have 6 hired men and one boy, besides one man employed in the kitchen.

14. At eleven o'clock, received the joyful intelligence that the boat had arrived. Hope soon to be in possession of some articles which we much need.

15. Brother Kingsbury returned, but not in season to attend public worship. He was unexpectedly detained by a heavy shower and tempest. It blew almost a hurricane. The sound of the wind could be heard more than two miles.

During this scene, brother K. had an opportunity of witnessing the practice of the Indians on these occasions. The man, at whose house he took shelter, was a half breed chief, of good natural sense, and some information. As soon as they heard the wind, apprehensive what the event might be, the father and son took down their guns, deliberately loaded them, and waited the approach of the tempest. In a few moments, the scene was sublime and awful. The crashing of the trees, and the darkening aspect of the clouds, were suited to lead the mind to adore, in awful silence, that Power, who rides on the whirlwind and directs the storm. At this instant the Indians discharged their guns. It is a belief, which they have probably derived from the whites, that a musket ball discharged into a hurricane will break its force. The wind passed by, without doing any other damage than breaking the tops of dry trees, and some branches from the green ones.*

* There have been four very destructive hurricanes through the Choctaw country this summer. Their course was from S. W. to N. E., and they were from 20 rods to two miles

The following is extracted from brother K.'s journal, during his absence to attend the sitting of the council.

"I arrived at the council ground on the morning of the 9th, the day appointed for commencing the talk. As a number of the chiefs had not arrived, they did not proceed to business. In the evening, several kegs of whiskey were brought by Indians, to sell out to those assembled on the occasion. Capt. Folsom, and several other half breeds, immediately went to those who owned it, and stated the bad effects of selling whiskey to the Indians, while they were attending council. They were easily persuaded to deliver it up, and it was put under lock and key, until the talk should be ended.

"10. No business done to-day. The chiefs from the six towns have not yet arrived. Report says, they found whiskey on the way, and will not come to the council till it is gone. Those present are perfectly civil. There has been no disturbance throughout the whole encampment; and in fact, they have no quarrels at any time, except when under the influence of whiskey.

"I have conversed with a number of the chiefs concerning the school, and the importance of making some provision for the support of the scholars. They manifested an interest on the subject, but I fear nothing decisive will be done at this meeting. By consent of the Agent, I notified them, that I wished to give them a short talk, when they are ready to hear it. They informed me that they would listen to it when the other chiefs arrived.

"11th. About 8 o'clock in the morning, Col. McKee, the U. S. Agent, called at the house where I lodged, to inform me, that a white man was found dead in the camp this morning; and requested that I would attend the funeral, as soon as a grave could be prepared. The deceased was in health yesterday, ate a hearty supper last night, and went to sleep as usual. Two white men slept by his side, who found him a lifeless corpse in the morning. How uncertain is human life! "Whatsoever thy hand findeth to do, do it with thy might; for thou knowest not what a day may bring forth."

"At eleven attended the funeral. Many of the chiefs and Indians were present. After a short address and prayer, to which they gave profound attention, the body, wrapped in a blanket, was interred with decent solemnity.

"The council, which had been delayed on account of the funeral, convened at 12 o'clock, and gave notice that they were ready to hear what I had to say to them.

"Col. McKee very kindly introduced me to the head chiefs, and made a few remarks very favorable to the school. The following talk was then delivered.*

"The place for holding the council was a square area of 30 feet on each side, over which poles were laid supported by forks, and covered over with bushes, to screen those under it from the sun. The chiefs were seated on the ground. After I began my address a heavy shower of rain came on, and the covering of bushes proved but a comfortless shelter in the storm. Col. McKee, myself, and two or three others, were defended by umbrellas; but the chiefs were thoroughly drenched; yet they listened to all that was said with great attention. The rain soon subsided, and after Col. McKee had read two letters to the council, they adjourned.

"12. After the council had convened this morning, Capt. Folsom, a half breed chief of some information, and who possesses great influence, addressed the council in a very animated manner, for a considerable time on the importance of schools, and several other subjects. A subscription was immediately opened, and between 80 and 90 cows and calves, and more than \$1300 in money were subscribed for the benefit of the school at Elliot. It is not probable that the whole subscription will be collected."

16. At our meeting for business, *resolved*, that brother Jewell go to collect the stock lately subscribed for the benefit of this school; also, that we hire three blacks, one man and two women, of Col. McKee, for one year, if we can obtain them.

23. Brother Jewell went with two half breeds hired for the purpose, to collect the stock lately subscribed.

wide. Wherever they passed, most of the trees were either broken or torn up by the roots. To get through one of these tracts of devastation, where it crosses the public road, travellers are obliged to make a circuit of three miles.

* For a notice of this talk, see Pan. for Dec. p. 555.

28. Brother A. V. Williams was taken ill last evening. While attending family worship, he experienced a difficulty of respiration, and was obliged to close abruptly. Some medicine was given him, and he retired to bed. In the night his wife was awaked by his groans of distress. His brother and Dr. Pride were called in, and after bathing, and administering some gentle sudorifics, he obtained a partial relief. He is still quite indisposed, so that he has not left his room to-day.

29. Brother W. was so ill last night as to require constant watching. He has become so helpless as to be unable to turn himself in bed, and to require two men to move him. His disease is considered to be the acute rheumatism, attended with a burning fever. We are sensible that all our dependence must be on God; but it is a satisfaction to have a physician in our family to prescribe such remedies as a kind Providence has furnished for the relief of suffering man.

30. Brother and sister Kanouse left us this morning, to return to their friends in New Jersey. It was painful to part with this brother and sister, particularly under our present circumstances. They have been faithful laborers, and have greatly forwarded the work of this establishment. They came with the expectation of returning at the close of one year. We had indulged the hope, that, considering the circumstances of the mission, and our great need of help, they would have continued until winter. But their friends were unwilling that they should continue longer.

We do believe, that if the children of God could witness the perishing condition of these heathen, they would be willing to give up their children for so glorious a work, as the bringing of them out of darkness into the light of the Gospel.

Sept. 3. Brother W. is more comfortable this morning. Towards noon had two ague fits, followed by fever and profuse sweat. We fondly hoped his disease would change to a regular intermittent; but our hopes were soon dissipated by the return of increased pain and burning fever.

5. The symptoms of our brother have become truly alarming. The pains, which had been alternately in his breast, back, and limbs, have become fixed in his bowels and stomach. We have relinquished all hopes of recovery. Distressing hiccoughs, and deep hollow groans, admonish us of his approaching dissolution.

About ten in the evening the family were called together to take their final leave of our beloved brother, who was supposed to be dying. But the time of his release had not arrived. His distress is extreme, and it would almost melt a heart of stone, to hear his doleful moans. But his soul rests sweetly on Jesus, and he appears perfectly resigned to the will of his heavenly Father.

6. Life is still prolonged, but we are not permitted to indulge any hope of recovery. The most powerful medicines have ceased to have any effect. At ten in the evening we were again called together, to witness the dying agonies of our dear friend and brother. The struggle was severe. About a quarter past eleven he was sweetly released from the sorrows and sufferings of this mortal life. "Blessed are the dead, who die in the Lord."

7. About four P. M. we followed the remains of our departed fellow laborer to the silent tomb.

How mysterious are the ways of Providence. At a time when we seem most to need assistance, one of our small number is removed by death. Few have been the days which we have spent together; but they have been pleasant. We have been united in the best and most exalted labors, which bound our hearts together by the tenderest ties.

Brother Aries V. Williams had cheerfully devoted himself to the cause of Christ among the heathen. Having set his face to the work, he cheerfully endured the burdens and hardships which fell to his lot. While on a dying bed he was asked, if he regretted that he had come to this distant land, to labor for the cause of Christ. "O no," he replied with emphasis, "I only regret that I have done no more for him." Through his whole sickness he was calm and resigned.

Being asked about the state of his soul, he replied, "I cannot say I have so lively exercises as I once had; but I know Jesus is allsufficient, in him I trust, and I feel that I can lean my head upon his breast, and breathe my life out sweetly there." This last sentiment was often repeated, during the last days of his sickness.

He often showed an ardent desire to speak to us, but distress and weakness of body prevented. To his deeply afflicted wife, and to his brothers and sisters in the mission, he said, "Let your light shine;—live above the world; be fervent in spirit." To Mrs. P. the Choctaw woman, who we hope has savingly embraced the Gospel, he said, as she entered the room, "Can I not call you a dear sister in Christ? Jesus is my friend, I hope he will be yours."

It may be truly said of him, that he was waiting the coming of his Lord. At times he would say, "O my dear Savior, what wait I for? Why dost thou so long delay thy coming?" Thus with a lively hope he resigned himself to the arms of his Savior, and we trust, has gone to receive the reward of those who continue faithful unto the end. His memory will long be precious to us, and long shall we bewail the loss we have sustained. May the Lord of the harvest raise up others, of a similar spirit, to come and occupy the place vacant by his death.

16. Brother Jewell returned with 54 cows and calves, and two steers, collected of those subscribed for the benefit of this school. The others we shall get next spring. A black woman came with brother Jewell, who was sent by the Agent to assist us for a while.

At a meeting for business—*resolved*, that we hire another laborer,—that brother Williams superintend the neat stock,—that brother Jewell, in addition to his present business, take charge and assist in the work on the buildings—and that our hired help be released from work three hours before sun set on Saturdays.

(To be continued.)

TOUR TO CHOULE.

[In our last volume p. 466, was mentioned Mr. Hall's visit to several towns and villages on the continent, at a short distance from Bombay. The following article more specifically describes his success in examining the state of those places, and the settlement of schools in them.]

WE have long considered it as extremely desirable, that we should have access to the continent, for the purpose of distributing more widely the books we print, of preaching more extensively the Gospel of Christ, and of establishing at a distance those native schools, in which might be taught the doctrines of salvation, as well as the rudiments of human learning. How far we might be enabled to extend our operations in these various ways, we have ever considered as somewhat doubtful.

Feeling it our duty to employ every means in our power, to advance our one great object of promoting Christian knowledge in this region, I proposed to the brethren to visit several places on the Continent, should they think it advisable, and should no impediment lie in our way. They all approved of it, and agreed in thinking it expedient for me first to wait on the Governor, and converse with him concerning the object of the proposed tour. I accordingly waited on his Excellency, and was received by him with his usual condescension and kindness. His Excellency repeated his expressions of confidence in us, and of his entire satisfaction in regard to the manner in which we were pursuing our object, and was perfectly ready to grant us any indulgence in extending our operations beyond the limits of Bombay. He said he felt no objection to my going any where.

A few days after, I obtained the customary passport for going to Choule, Cullian, and Basseen, intending to proceed to these several places, as soon as I might find it convenient.

October 28, 1818. About 10 o'clock I embarked from Bombay in a *phatamar*, for Choule. The boat belonged to that place, and was manned with about ten Mussulmauns, and had on board about the same number of passengers, who also were Mussulmauns. I was accompanied by the Jew, Samuel Yasoph, who has been the teacher of our Jewish school in Bombay, ever since its establishment. Having had experience of his ability as a school teacher, and he being a native of Choule, it was thought best that he should go with me; and that he should be employed in teaching a school there, should it finally be thought expedient to begin schools in that region.

No sooner had I gone on board, than the crew and my fellow passengers were inquisitive to know who I was, what was my profession, and what my object. And, as their custom is, these inquiries were directed not to me, but to the native, the Jew, who was with me. Being informed that I was a *padre*, (the common word in and about this country, for *priest*,) and that my object was to teach a certain religion, to distribute books, and to establish charity schools,—we very naturally fell into conversation on these subjects.

I conversed a little; but perceiving the approach of that severe sea-sickness, which I always experience when I go on the water, I proposed to my Jewish companion, who was not thus affected, to read one of the tracts to the people. He readily complied, and began to read the first tract of the Scripture history. A part of the people sat around him to hear.

As he read, I occasionally made remarks, and they made various observations, showing that they had some little knowledge of Moses, and his account of the creation; of Adam and Eve, of Cain and Abel, of Noah and the flood; of Abraham, Isaac, Jacob, David, Solomon, and other characters and events recorded in the Scriptures. They readily assented to what they had heard, and seemed highly grateful, until we came to the reflection on the fall of man and his redemption through a Savior's blood, and then, like all the votaries of the Arabian impostor, they started at the name "Son of God," and, as taught by their arch deceiver, they were ready to turn away with contempt. But I desired them to listen to the explanation, which, they did, until both reader and hearers, in addition to a partial sea-sickness, were almost overcome by the excessive heat of a vertical sun, shedding his scorching rays upon our open boat. The exercise was therefore discontinued, and each one made himself as comfortable as he could.

In about five hours from the time of sailing, we landed at what is by Europeans called Choule; but what the natives uniformly call Rawadunda, about three miles to the east of which is the town properly called Choule, and which is not in the English territory, but in the dominions of Angrea, King of Calaba.

Here, in a small compass, are six or eight towns belonging to the English, and in these towns there may be 30,000 inhabitants, who, excepting about 200 Roman Catholics, and 50 families of Jews, and a few Mahomedans, are all Hindoos. This place has had a succession of masters, and has experienced great changes. Soon after the Portuguese came to this country, they here commenced a settlement. The fort which they built in front of the town of Rawadunda, was one and a half mile in circumference, with lofty walls and numerous towers. Not a single human being now inhabits this spacious fortification. It is all one uniform cocoanut grove, spreading a wide melancholy shade over the mouldering ruins of temples, monasteries, and other edifices, both public and private,—once the superb mansions of a Christian people; but now merely the abode of loathsome vermin. Within two miles of the same spot, the ruins of Mahomedan fortifications, temples, seraglios, and monuments in their burying grounds, show, that here, at some former period, another empire must have risen up, flourished, and then vanished away.

It is now about six months since this territory passed from the Mahratta sovereign into the hands of the English.

Immediately on my landing, I walked nearly a mile to the further side of the town, and there took up my quarters with a Jewish family. I was so exhausted with sea-sickness, heat and other fatigue, as to be quite unfit for any further exertions. After sitting awhile, however, I concluded to take a walk into the fort.

On my way I called at the tent of an English officer, who was residing there a short time, for the purpose of taking a survey of the fort and district. He received me kindly; and, after taking a walk with him among the ruins of the fort, I returned and dined with him, and at about 9 o'clock again reached my lodgings. This closed the labors of the day.

29. In the morning I arose quite refreshed with the repose of the night, and encouraged with the hope of doing something towards diffusing a knowledge of the Savior among this numerous heathen people, who I suppose were never before visited by a Protestant missionary.

Before breakfast I walked through the town to the sea shore. On my way, near the beach, I passed two Hindoo temples, which bore the marks of indigence and neglect. In front of one of these temples I stopped, and briefly addressed a

number of people, and called upon them to renounce their idols, to worship God their Maker, to repent of their sins, and to believe in Christ their Redeemer.

Returned to breakfast. My arrival having been published the preceding evening, and some few books having been distributed, many people came early for books to my lodgings. I read and spoke to a large number, and gave them books at their own earnest request.

After breakfast, accompanied by two Jews I walked through Derwajahore, Kaup, and Taronda, three towns lying on the sea board to the north of the fort. In these towns I stopped and distributed some books, and addressed such of the people as I found disengaged.

On our way back we turned eastward, entered the territory of the native prince, Angrea, and visited a large Hindoo temple about two miles east of the fort. The principal temple is a large, costly, but very ancient building, surrounded by a number of inferior ones. It stands in a solitary place, and around it are but a very few poor native huts. This temple is far superior to all the other temples in this region. Still, but very few persons are attached to it, and it is manifestly a place of but little resort. Near the temple I sat down under the shade of a tree. Eight or ten persons came and sat down with me. An aged Hindoo, with expressions of much kindness, brought me the milk and meat of a cocoanut with some sugar, and desired me to refresh myself. This I was very glad to do, for it was now about the middle of the day, and I had walked four or five miles in a very hot sun. I improved the opportunity by addressing the people on the subject of salvation. I gave them a few books, which I desired them to read repeatedly, and to consider seriously; assuring them that if they would follow the directions contained in those books, they would obtain the pardon of their sins, the favor of God, and the happiness of heaven. I then took leave of them, and returned to my quarters.

After resting two or three hours, I started at half past three o'clock in company with three Jews, intending to visit some temples about four miles to the east, in Angrea's territory. On my way, I passed by those mouldering monuments of Mahomedan faith and power, before mentioned. The first village I passed through is called Kolwer, and contains about 75 families, and a large Mussulmaun burying-ground. But here I neither met with any of the inhabitants, who are principally fishermen, nor distributed any books.

I then passed on to the town properly called Choule, which I was told contained 1,500 or 2,000 inhabitants. They seemed very friendly, and appeared to be familiarly acquainted with my Jewish companion, our schoolmaster. Through him I learned, that there was no school in the place, but that there was a man who would be glad to teach one, and that it would be pleasing to the people to have one. It was now late in the day. I made some short stops, spoke to a few of the people and gave them books.

I next turned to the north, towards the temples on the brow of a mountain, which I had hoped to visit. But after walking awhile longer, I found they were so distant, and so difficult of access, that I could not well reach them, and so relinquished the object.

I then bent my course towards my lodgings, and taking a more inland road, I travelled most of the way in Angrea's dominions, passed by several forsaken temples, both Hindoo and Mahomedan, and one guard house of his Hindoo Majesty. Distributing a few books on the way, without much intercourse with the few people I saw on the road I reached my lodgings about sunset, and was not a little fatigued with my walks of not less than 15 miles in the day. Soon after my return more people came for books, many of whom I was obliged to refuse, as my stock was now nearly expended. But I did not dismiss them, till I had given them a word of instruction and exhortation.

30. People came in the morning for books. I read one of the tracts to them, addressed them, and gave them a few books.

After breakfast I passed over in a ferry boat to the opposite side of the bay, and visited a small village called Boarlee. Here I found the meager remnant of that Roman Catholic population, which once must have been extremely numerous, opulent, and powerful, in this region. I first called on the only Catholic clergyman in the district, who very courteously received me. He was a native of Goa, and spoke the language of the Concan so imperfectly, that we

could interchange but few ideas. His apartments, as is usual, were in a small building adjoining the church, and they bore every mark of extreme solitude and indigence. In mournful accents he told me, that, the whole number of Catholics, including two or three families in Rawadunda, did not exceed 200 souls. In reply to my inquiries, he said, that no exertions were now made to gain proselytes from among the natives. At my desire he accompanied me into the church, which is the only one in the region that has not fallen in the common desolation of Portuguese grandeur. And indeed, a part of the roof of this church has fallen in, and it is but meagerly furnished with that superstitious trumpery and that ridiculous finery, which I have been accustomed to see in other Catholic churches.

I gave to the priest the Acts of the apostles and two tracts, which he said he would cause to be read to him; for though he understood something of the language, he could speak it but very imperfectly, and could not read it at all.

On taking my leave of the priest, I walked a short distance to the Hindoo village. As I entered it, a principal man of the place invited me to his house, and desired me to take some refreshment. I thanked him for his kindness, but declined his proffered hospitality, as I wanted nothing but a draught of water. Here I conversed with a number of people, and gave my host two tracts, which he accepted with apparent gratitude. I learned that there was no school in the place, but that 25 or 30 boys might easily be collected into a school.

At a small distance I saw a miserable looking temple, and a large collection of people, and heard abundance of music and noise. I advanced to the spot, and found a large number of the villagers, men, women, and children, assembled for religious worship, it being the great Hindoo festival called *Dewally*. The occasion was extraordinary, but the worship in which these people were engaged was such as I had never before seen. The object of their ceremonies was to bring the devil into a certain man, who would thereby become the guardian deity of the place, and defend its inhabitants from the ravages and assaults of disease. To such strange expedients these people seemed to impute their preservation for the ravages of the Cholera Morbus, which has been so destructive throughout the country generally, but which, they boastingly said, had not attacked a single living thing in their village.

The man who was thus to be deified, or rather *demonified*, was placed in the midst of the temple, covered with ashes and filth, reclining on the ground, with his head supported on the lap of another man, who was jingling a little bell over it, while several persons were striking up their barbarous music, and others employed in making burnt offerings to the misshapen idols. At a little distance from the temple I saw a kid, whose head was severed from the body. This was the only one I had noticed in the place, and it had been offered in sacrifice to the idol. I greatly wished to address this poor deluded multitude; but perceiving that I could not do it without violence to their religious ceremony, I made a few observations to some people, who were standing a little aside, and then proceeded to the old Portuguese fortifications, on a lofty height at a short distance.

In these fortifications I found the ruins of one spacious Catholic church, some very old and very heavy pieces of ordnance, and some native soldiers. I remained with them more than an hour, conversed with them on a variety of subjects, and gave them Christian instruction. Not one of them could read, and I therefore left no books with them. On descending from the summit, I returned to the house where I had been so hospitably received. The assembly at the temple was entirely dispersed. My host again invited me to take some refreshment, and now feeling the want of it, I gratefully accepted his invitation, and regaled myself on some unleavened cake, a cocoa-nut, and some toddy.* A few people came round and I read part of one of the tracts, and spoke briefly to them. We then took a very friendly leave, and returned back. I should have observed, that I gave books to several other persons, among whom were two men, belonging and returning to Hopsee Seedee's territory, who is a petty sovereign residing about 30 miles distant from Choule.

31. Conversed with a number of people at my lodgings before breakfast. After breakfast I walked round the town, stopped in several places, preached to a considerable number of people, and distributed some books.

* A juice drawn from various kinds of palms, by cutting off the branch intended by nature to produce fruit, and receiving from the wounded branch the sap.

In the afternoon, I walked, in company with the Jewish schoolmaster and several others, through Rawadunda, Derwajabahare, Kaup, Taronda, and Aglawea-cheewanda. In all these places I stopped occasionally, addressed many of the people, and distributed a few books. This was my last walk among the villages. I had engaged to go on board the same night, and embark for Bombay.

As I returned to my quarters I had more applications for books, and further opportunities to impart Christian instruction to the people. But my stock of books was now quite exhausted, and I could only tell the applicants, that I would endeavor soon to send more from Bombay. Among others, who came to the place, was a military officer of Angrea, and to him I gave the only book I had reserved for my own use, to read to the people as occasion might offer. This officer was on horseback, and his was the only horse I saw in the place, and besides which I saw no means for conveyance whatever, in all the places I visited.

Now, on the eve of my departure, I was invited to dine with a Jew, a money changer, and one of the principal Jewish inhabitants of the place. The invitation was quite unexpected, as I anticipated no communion with the still ceremonious children of Abraham. Nothing very interesting occurred on the occasion, except that the Jewish schoolmaster, sometime before we resorted to the place of entertainment, told me that he must first go and kill the fowl on which we were to dine, as there was no other person in the place who could draw the blood in a Levitical manner. Only two Jews sat down to eat with me; and as we finished, the same schoolmaster, who seemed to be the acting Levite, said he would pronounce the blessing according to their custom. I told him we were bound to receive our daily bread with thankful hearts. Then, as we remained sitting, he pronounced two or three Hebrew sentences. Shortly after, about 10 o'clock P. M. we repaired to the boat, in which we had taken passage for Bombay.

But how hard is it to turn away from a field already so white for the harvest! And how desirable that laborers should be speedily sent forth, before the nodding harvest drop into the dust and is lost.

In all the towns I have visited I have not seen one school, and am told that there is not one. Formerly there were several, but the increasing poverty of the people, as they said, had dispersed these schools. They appeared desirous of having them revived; and several, who had once been school teachers, desired to be employed by us, should we establish any charity schools. In the towns I visited there is ample room for ten schools. How vastly important that an adequate number should be established; and who can tell to what an extent it might subserve the cause of Christ, to have the principles of his everlasting Gospel taught in such a number of schools.

I found the Jews at Choule in a more indigent and obscure condition than I had expected. According to the best information I could obtain, there are not more than 45 families of Jews in the immediate vicinity of Choule. They have no synagogue, but hold their worship in a private house. They appear to have but little regard for the Sabbath, and there is not a well informed man among them. The number of books which I distributed, was about two hundred.

Nov. 2. Arrived in Bombay, crowned with rich experience of divine goodness, and found my family and fellow laborers all well. The distance of Choule from Bombay is not more than 25 or 30 miles.

We immediately consulted on the expediency of establishing schools at Choule, and agreed to fix one in the great town of Rawadunda, to be taught by the Jew who accompanied me there; and one in the town of Kaup. The former school is designed to receive all the Jewish boys that can be obtained, and more or less Hindoo boys.

17. The schoolmaster left us for Choule, furnished with 434 books, chiefly for distribution.

30. A letter from the Jewish schoolmaster informs us, that he has begun his school, and has 30 boys;—that a school is opened in Kaup, and has 20 boys, and in both schools the number of boys is increasing.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
in December, 1819.

<i>Acton</i> , Ms. Mrs. Tuttle, by Mr. C. Byington,	\$4 00	<i>Total.</i>
Stevens Hayward, Esq. by do.	5 00	
<i>Alfred and vicinity</i> , N. Y. Fem. Char. Soc. by Christopher Hurlbut, Esq.	13 00	51 00
A young man, by do.	7 00	
<i>Alstead</i> , N. H. (E. parish.) Fem. Cent Soc. by Mrs. Lankton, Treasurer,	7 59	19 86
<i>Andover</i> , Ms. The Rev. Dr. Woods, Professor in the Theological Sem.	20 00	
<i>Ashby</i> , Ms. Monthly concert for ed. hea. chil. by Mr. Jonathan Blood,	4 00	30 50
<i>Ashfield</i> , Ms. Huldah Goddard, for the miss. at Brainerd, by Rev. Dr. Lyman,	50	
A school, by Lydia Richards, for the Ind. missions,	63	
<i>Attleborough</i> , Ms. A collection in the Rev. Mr. Wilder's congregation,		
for the western Indians,	11 77	
<i>Aurora</i> , Ohio. A friend of missions,	4 00	
<i>Austinburgh</i> , Ohio. Eliphalet Austin, jun. by Mr. W. Cooke,	2 00	
<i>Bath</i> , Me. Monthly concert by the Rev. J. W. Ellingwood,	14 42	
<i>Bennington</i> , Ver. Fem. Char. Soc. for the ed. of hea. youth and children,		
by Catharine Robinson, Treas.	19 50	105 14
<i>Berlin</i> , Ver. Monthly concert, by the Rev. Chester Wright,	1 56	
<i>Boston</i> . Monthly concert of the Old South and Park Street churches, for		
the mission to Jerusalem,	34 63	870 35
F. M. for the For. Mis. School,	25	
For. Mis. Society of Boston and vicinity,	100 20	6,180 81
<i>Bradford</i> , Ms. (2d parish.) Gentlemen's Association, by Daniel Stickney,	15 25	62 31
Ladies' Association, by Lois Hardy, Treasurer,	17 10	53 43
Monthly concert, by Peter Parker, Treasurer,	12 00	
<i>Bridgewater</i> , N. Y. Month. conc. for ed. hea. chil. by Mr. Lawrens Hull,	7 50	
<i>Buckland</i> , Ms. A lady, by the Rev. Dr. Lyman,	1 00	
<i>Byfield</i> , Ms. From the Rev. Mr. Emerson's Seminary, for JOSEPH EMER-		
son, in Ceylon,	12 00	58 46
<i>Cairo</i> , N. Y. A female friend of missions, by the Rev. Dr. Porter, for the		
mission to India, remitted by Mr. Moses Jewell,	5 00	
<i>Canaan</i> , N. Y. Friends of missions, for the Foreign Mission School, by A.		
Clark; received by the Accountant,	8 00	
<i>Catskill</i> , N. Y. B. W. Dwight, by Mr. Moses Jewell, for Choctaws,	1 00	
The Rev. Dr. Porter's society, for the Choctaws, by Mr. Moses Jewell,	13 62	
Betsey Wilson,	2 00	
<i>Cazenovia</i> , N. Y. Mr. Samuel Thomas, by Col. J. Lincklaen,	2 00	
<i>Charlemont</i> , Ms. Clarissa Hawks, lately deceased, by the Rev. Dr. Lyman,		
for the mission at Brainerd,	1 83	
<i>Charlestown</i> , Ms. A legacy of the late Miss Sarah Russell, by Charles R.		
Codman, one of her executors, of which "the income is to be appro-		
priated to defray the expenses of imparting the Holy Scriptures to the		
unevangelized nations in their own languages."	385 00	
<i>Chatham</i> , N. Y. A Reading Soc. for the For. Mis. Sch. by the Accountant,	3 00	
<i>Chelmsford</i> , Ms. Collec. after a sermon in the Rev. Mr. Allen's society,		
by Mr. C. Byington,	14 00	
<i>Chenango</i> , N. Y. Collec. in the Fem. Praying Soc. by Sarah T. Fenton,		
remitted by Rev. Dr. Worcester,	22 50	
<i>Choctaw Nation</i> . By the Rev. C. Kingsbury, David Folsom,	\$53	
Charles Juron,	32	
James Wilson,	10	
William Tumbull,	50—145 00	
<i>Concord</i> , N. H. From H. H. for a child to be named MEHETABEL ROGERS,	30 00	
Children in Sabbath schools, by Samuel Fletcher, Esq. the avails of their		
premiums, to be applied to ed. children of American Indians: viz.		
from the school in the principal village,	10 91	
— in the south district,	3 36	
— in the north part of the town,	1 74	
— other small items,	99—17 00	
<i>Danby</i> , N. Y. Dea. Hyatt for the For. Miss. School, by the Accountant,	1 00	
<i>Dansville, and Sparta</i> , N. Y. Fem. Cent Soc. for the mission at Brainerd,		
by Clorinda Barnard, Treasurer,	12 00	22 00
<i>Dorchester</i> , Ms. (2d parish.) Collections at the monthly concert, by the		
Rev. John Codman,	57 50	64 18
<i>Dunbarton</i> , N. H. For. Miss. Soc. by Maj. John Mills,	25 00	123 75
<i>Dunstable</i> , Ms. The Fem. Char. Soc. for the Sand. Isl. mission, by Abigail Taylor, Treasurer,	18 07	

		Total.
Gentlemen's Soc. for promoting Christian Knowledge, by Dea. James Taylor, for the Sand. Isl. mission,	14 50	
Durham, N. Y. Alanson Chittenden, for the Choctaws, by Mr. Moses Jewell,	1 00	
East Hampton, L. Isl. Fem. Soc. in aid of Foreign Missions, by the Rev. Ebenezer Phillips,	15 00	85 00
Greenfield, N. Y. Fem. Cent Soc. by Mehetabel Williams,	5 00	13 50
Griswold, Con. Fem. Cent Soc. for the For. Mis. Sch. by the Accountant,	33 00	178 72
Hadlyme, Con. Fem. Char. Soc. by S. Vaill, for the For. Mis. School, by the Accountant,	8 10	46 06
Halifax, Ver. Auxil. Mis. Soc. by Samuel H. Miner, Treas for the mission at Brainerd, \$7; for For. Miss. \$28,	35 00	64 00
Hampton, N. Y. A charity box, for the For. Miss. Sch. by the Accountant,	5 00	
Hatfield, Ms. The balance of a verbal bequest of Capt. Perez Graves, paid by Mr. Solomon Graves, his executor, for christianizing Amer. Indians, remitted by Dr. Lyman,	68 00	
Henniker, N. H. A young lady, for the mission at Brainerd, by Dea. J. C. Proctor,	1 00	
Holles, N. H. Children at the close of a Sabbath school, for ed. hea. chil. by Rev. Dr. Worcester,	2 25	
Hudson, Ohio. Asahel Kilborn, for a child to be named GEORGE HOOKER, educ. in the family of Mr. Meigs, Ceylon,	6 00	
Mantua, O. Pascal M'Intosh, for the western Indians,	6 00	
Marshfield and Plainfield, Ver. Monthly concert, by the Rev. Chester Wright,	1 39	4 95
Montague, Ms. Fem. Char. Soc. by Mary Root, Treasurer, for ed. hea. chil. in the East, 27 50; and for translations, 50 cts.	28 00	
Montpelier, Ver. Monthly concert, by the Rev. Chester Wright,	10 05	34 31
Natchez, Miss. Mr. John Henderson, by the Rev. C. Kingsbury, for Choctaws,	20 00	
Newbern, N. Car. A legacy from the late Mr. Lovick Jones, remitted by Mr. Asa Jones,	200 00	
New Hartford, Con. Gentlemen's Association for ed. hea. chil. by Mr. William Cooke,	17 20	
Ladies' Association for ed. hea. chil. by Asenath Yale, Treas.	17 09	*220 00
New York, (State of.) An unknown friend for the For. Miss. School, by the Accountant,	3 00	
Norfolk, Con. Sarah Battell,	12 00	
Do. for the For. Miss. School, by the Accountant,	5 00	
Joseph Battell, Esq. for do.	5 00	
Gentlem. Assoc. for ed. hea. chil. in India, by Mr. J. H. Pettibone, Treas.	24 25	
Ladies' Association for the same object, by Elizabeth Roys, Treasurer,	20 05	*204 58
Northport, Me. Andrew Allison,	1 00	
Norwich, Ver. South Society. For a child in Mr. Spaulding's family, Ceylon, to be named RUFUS WILLIAM BAILEY,	7 68	
Plainfield, Ver. [See Marshfield and Plainfield.]		
Provincetown, Ms. For. Miss. Soc. by Capt. Thomas Rider, Pres.	12 50	42 50
Rochester, Ms. Fem. Mite Soc. in the 2d precinct, for ed. hea. chil. by Mrs. B. Barstow, Treasurer,	16 66	
Monthly concert in the Rev. O. Cobb's society, by Mr. Jesse Haskel,	7 00	37 85
Salem, Ms. A friend, by the Rev. E. Cornelius, for Am. Ind. \$; for miss. \$3,	5 00	
Monthly concert of the Tabernacle, South, and Branch churches, by the Rev. Dr. Worcester,	29 69	82 74
A lady of the Rev. Mr. Emerson's society, for the mission at Brainerd,	3 00	
Salisbury, N. Y. Children of the Rev. Mr. Williams,	31	
Sheldon, Ver. Sally Cooper, by Horace Janes, Esq.	10 00	
Sparta, N. Y. [See Dansville.]		
Stockholm, N. Y. A contrib. from the church and 1st. congr. soc. by Mr. Eben. Hurlburd,	23 00	
Stoddard, N. H. Subse. for the ed. of hea. chil. by the Rev. Isaac Robinson,	12 82	51 09
Sunderland, Ms. Monthly concert, by the Rev. James Taylor,	22 00	
Templeton, Ms. Mr. William Child, for the mission at Elliot, \$2 50		
A daughter of Mr. Child, avails of jewelry, for do.	50—3 00	
Utica and New Hartford, N. Y. Charitable Soc. of colored females, by Silence Wood, Treas. for the For. Miss. Sch. by the Accountant,	18 20	
Uxbridge, Ms. A collec. on thanksgiving day, for the ed. of hea. chil. in Ceylon, by the Rev. S. Judson,	15 50	
Waitsfield, Ver. Fem. Soc. for Indian schools, by Mrs. Chandler, Treas. remitted by the Rev. C. Wright,	26 12	56 12
Wareham, Ms. Hea. Friend Soc. for JOHN ELLIOT, by Mrs. Hannah Cobb,	15 00	90 00
Washington, N. H. Mrs. E. Sampson, for the Cherokee mission,	5 00	

* This sum includes the total from both Gentlemen's and Ladies' Association.

<i>Weymouth</i> , Ms. (S. parish.) Monthly concert, collected from July to December; by the Rev. William Tyler,	20 00	<i>Total.</i> 21 56
<i>Williamstown</i> , Ver. Fem. Auxil. Soc. by Sally Carter, Treas. remitted by the Rev. Chester Wright,	9 00	41 26
<i>Wilmington</i> , Ms. J. M. by the Rev. F. Reynolds,	1 00	
<i>Winchester</i> , N. H. Fem. Cent Soc. by Mr. Asahel Jewell, for the mission to Jerusalem,	\$13 00	
— for the Cherokees,	12 59—25 59	
<i>Winchester</i> , (Winsted parish.) Con. Fem. Charitable Soc. by Nancy Hinsdale, Treas. for the For. Miss. School, by the Accountant,	12 00	
<i>Windham</i> , N. Y. Fem. Benev. Soc. for the educ. of hea. chil. remitted by the Rev. Dr. Worcester,	11 00	20 00
<i>Windsor</i> , N. H. Fem. Cent Soc. by the Rev. I. Robinson,	3 12	6 24
<i>Windsor</i> , Ms. Charity box kept in the monthly conf. for the Cherokee miss. The Rev. Gordon Dorrance,	12 00	
Fem. Cent Soc. for Missions in America,	5 00	
— for missions abroad,	\$15 15—30 00	157 89
<i>Amount of donations in December, \$1,983 51.</i>		

JOURNAL OF THE MISSION AT BATTICOTTA.

(Continued from vol. xv, p. 230.)

Nov. 5, 1818. Sent a copy of my journal to Dr. Worcester by way of Calcutta.

6th. Christian David, with his wife and two youngest daughters, came to Batticotta this morning. Mr. D. preached to the usual number of hearers, which is a little more than 200 when he preaches. I am not able to collect so many to hear me. The scholars from two or three of my schools are included in the above mentioned number. Mrs. David will spend a few days here, to visit and converse with some of the neighboring women, and induce them, if possible, to come here on the Sabbath, and also to send their daughters to be educated. Mr. D. will leave his two children abovementioned with us for the present. He wishes them to receive an English education. They eat at our table, will be considered as a part of our family, and not as belonging to the charity school. An elder daughter, who lived with us for some time, has now gone to reside with brother and sister Poor at Tillipally. They are all amiable children, and it is of great importance that they should receive a good education, as Mr. D. hopes that they may eventually be employed to teach schools of their own sex among the heathen. They dress in the English mode. Their father does the same; but their mother still continues her native dress. The dress of the higher class of natives is very convenient for this climate. It is also modest and very neat, and has the great advantage of being comparatively cheap. It greatly increases the expense of a native, to dress after the English fashion.

Sabbath, Nov. 8. The sacrament of the Lord's supper was administered at Batticotta. A few native women attended the meeting. Brother Poor was present.

Sabbath, 15. In the morning I preached as usual at our house to a good number of people. No preaching in the afternoon, on account of the heavy rain.

16. A few weeks since, two boys came to us in a manner worthy of notice. The parents of the first belong to Pondicherry, on the Coromandel coast. They came to Jaffna to trade. While here, their son was enticed away by a man who was going to Trincomale to trade. There he was left. He however got back to Jaffna; but during his absence his parents had returned to Pondicherry in search of him. The boy had no one in Jaffna to take care of him. He wandered about some time from place to place, in search of food, and of a place to reside. At last a person, who was acquainted with my plan of taking boys to support, saw him, and brought him to me. Under these circumstances, I could not refuse to take him, although his parents are not here to make an agreement with me. His appearance is now good; though when he first came here he appeared half starved, and was almost naked. He is about thirteen or fourteen years of age—very pleasant and amiable—attentive to his business—and makes good

progress in study. He also speaks the Tamul language very correctly. I should, before this time, have written to his father, to inform him of his son's residence with us; but the boy does not know the name of his father, as he was called by the name of his trade, and not by his proper name. I hope soon, however, to be able to write to him.

The other boy is about twelve years of age, and much like the first in his manners. His parents are dead, and he has no other near relations to take care of him. He has for some time past lived with a *Pandareem*, (a kind of privileged beggar) who, he says, was very unkind to him. When he left the *Pandareem*, who lives about four miles from this place, he wandered about several days, seeking some one who would set him to work, and give him his rice. Some person to whom he made known his situation, told him that I was in the habit of taking poor boys, and giving them food, clothes and learning. He came to me, and begged very hard to be taken. I consented to let him stay till I could learn further particulars concerning him. He has since conducted himself well, and appears to be a fine boy. He was able to read and write Tamul when he came, and he now applies to his studies with great diligence. I cannot but hope, that both these boys have been sent to me by a kind Providence for the good of their own souls, and the souls of others.

17. Sent a duplicate of my journal to Dr. Worcester by way of Bombay.

18. This day a letter from Dr. Worcester arrived, addressed to all the brethren, and dated Jan. 26, 1818. We received it by way of Columbo, at which place the boxes of books and the medicine have arrived in safety. But, as the season for vessels to come from Columbo to Jaffna is now past, it will be some months before we shall receive them. Some of the medicine we very much need for immediate use. We greatly rejoice in the good news from the western mission among the Indians. Oh that the Lord would speedily pour out his spirit upon the people among whom we labor. Although we live in a dry and thirsty land where no water is, we rejoice exceedingly to hear of the triumphs of grace in our native land. Surely we in heathen India shall ere long reap the fruit of those extensive revivals of religion in our country.

27. Made an agreement to receive two more boys into the boarding school.

December, 1. This day experienced a violent storm. The rain and wind have been very heavy all day. But what is most remarkable, is the fall of the thermometer. Yesterday it stood at 76° the common height for the rainy season. This morning it had fallen to 70° and shortly after it fell to 69° and when exposed some time to the strong wind, it fell to 67° which is lower by several degrees than I have seen it in Ceylon. I am informed, that it has not fallen so low for many years before. In such storms the natives, for want of clothing and warm houses, suffer very considerably. During the hottest weather in April, I have not seen the thermometer higher than 90° in the shade.

2. Opened a school at Manepy, about four miles from Batticotta, in a house which I have hired for the purpose, until a school house, which I have engaged to be built on the church land, shall be finished.

3. A few days ago commenced teaching some of the largest boys in the school to write. I have now eight thus learning, who improve as fast as boys of the same age in America.

4. Have this day commenced teaching a few of my boys to sing. Some of them have apparently good voices, and with suitable attention will, I trust, be able to unite with us in public worship.

We begin to be much concerned, that we do not hear something more particular from our brethren Warren and Richards, especially, as we learn that a vessel has arrived at Columbo from the Cape, and has brought no news respecting them, or the ship in which they sailed. We have some reason to fear that the ship has not been at the Cape. Whether she is lost, or gone to England without touching at the Cape, it is in vain to conjecture. Our only confidence is in the Lord, knowing that he will take care of them.

Tuesday, Dec. 15. Have just heard of the death of one of my neighbors, the father of two fine boys, whom I have taken to support. Their mother died some years ago. Their father was here on Saturday in health, but is now silent in death. I cannot forbear to admire the goodness of God in taking care of these little orphans. It is but a few days since this man signed the agreement to give me his boys. His relations have always been much opposed to it. Had the subject

been delayed till now, they would not, in all probability, have given up the boys. God is indeed a father to the fatherless. Through the charity of Christians in America, these boys have now a home where all their wants will be supplied. This man died of the epidemic, which has so extensively prevailed in almost all parts of India, the year past. He was the first instance of it in Batticotta. I did not know of his sickness, till it was too late to afford any assistance.

16. This morning the *manigar*, (the head-man of Batticotta) one bramhun, and several other respectable men, called on me. After inquiring respecting the epidemic, I made many observations to them concerning the uncertainty of life, and the great importance of being prepared for death. This almost insensibly led to much conversation, relative to various points of the Christian and heathen religions. Some of the people were disposed to cavil; others to hear attentively. The bramhun was much inclined to cavilling. He manifested much pride, and much ignorance. It is difficult to say which predominated. After I had made some observations respecting heaven and hell, the bramhun asked very significantly, "how do you know these things? Did any person ever come from the other world to tell you?" Yes, I replied, Jesus Christ, the Son of God, came from heaven into this world. He knew all things, and has told us all things, which it is necessary for us to know respecting them. He has told us the truth, and if you will candidly examine the Scriptures, you will see that they are a revelation from God.

The bramhun did not profess to believe that men are sinners. After mentioning a number of the most obvious proofs of the wickedness of men, I turned to the door, near which we stood, and pointing to the lock, asked him if he would tell me why it was put upon the door? He replied, to keep out thieves. The fact, said I, that all men, who wish to live in security, put locks upon their doors, is proof enough of the wickedness of men. The bramhun did not appear disposed to talk any more, and soon withdrew. Before he retired, however, I urged upon him the importance of examining the Scriptures for himself. He said, he had no Bible. I replied that I would lend him one. He excused himself by saying, he would believe it was good, because I said so.

The heathens, when pressed on the subject, will rarely defend their idol worship, but say it is only for show. They all, like many nominal Christians, expect to go to heaven by their good works.

After the rest of the people had gone, I asked the *manigar* to stay and hear me further on the subject, and then conversed with him more than an hour longer. He appeared really desirous to be informed, and exhibited more candor than almost any native with whom I have ever spoken on the subject of religion. He frankly confessed, that *in the heathen religion there is no Savior*; and no way in which sin can be pardoned, without rendering an equivalent; that if a man sins, he must be punished equal to the desert of his sins. His ideas, however, of the demerit of sin, are very defective. He asked whether real Christians will not be punished for their sins after death, before they are made happy? On being answered in the negative, he asked how it was consistent with the justice of God to forgive sin? I told him, that the justice of God would not permit him to forgive sin without a satisfaction, and then proceeded to show him how justice and mercy have met together, in the atonement made by Christ—how all the ends of God's law are answered by this, as much as they would be by the eternal punishment of the sinner. I dwelt a long time upon this point, as of fundamental importance. He then made inquiries respecting the nature, extent, and desert, of sin. On these subjects I find the heathens are lamentably ignorant. I gave him, as well as I was able, a scriptural view of the subject, showed him the strictness of God's law, and the nature of sins of omission as well as those of commission. Of this distinction he appeared wholly ignorant. I then shewed him how the bad motives of wicked men taint all their apparently good actions, particularly when they do good merely to be seen of men. He pleaded guilty on this subject, and confessed that he had often performed actions which he supposed very good, from no other motive than to be seen and praised by his fellow men. All these subjects appeared new to him, and he expressed himself highly pleased with the information he had obtained. How much sincerity there is in his professions, time will show. I urged him to attend to these things immediately, and to call often and converse with me about them. May God bless his word to the salvation of this soul.

The missionary among the heathen must be deeply impressed with this great truth every day; that though Paul may plant, and Apollos water, yet it is God alone who giveth the increase.

18. We are becoming more and more alarmed about our dear brethren. Almost eight months have elapsed since they left Columbo for the Cape, and no letter from them, no news respecting them, and no certain information that the Regalia, in which they sailed, has ever reached the Cape. We think and talk much about them, and pray much for them, as well as for ourselves: that God would sanctify to us our afflictions, and bring back our brethren in health and safety. God is trying us in a peculiar manner; but we desire to bow submissively to the dispensations of his holy providence. Both at Batticotta and Tillipally we have set apart this day as a season of special fasting and prayer, on account of our peculiar afflictions at this time.

Sabbath, 20. Preached in the morning to a larger congregation than usual at the mission house, and in the afternoon at one of my school houses, at which I have not before preached on the Sabbath. About 100 hearers attended. They were quite attentive, promising to come again on the next Sabbath, and to bring with them their neighbors and friends. I have learned, however, by sad experience, how much value to set on such promises. They are easily made, and more easily broken. But as this is a new place, it is probable they will come in considerable numbers a few Sabbaths, until their curiosity is satisfied, and they become fully acquainted with my object.

22. Christian David preached here again to the people.

25. This morning we were all much rejoiced by receiving two letters from brother and sister Chater, giving us certain information of the arrival of the Regalia at the Cape. Knowing the bare fact of her arrival has greatly relieved our minds from that painful solicitude which we felt in a state of uncertainty respecting the welfare of our brethren. We may now hope soon to receive letters from them, and perhaps hear of their arrival in Ceylon if they are alive, and able to return.

Sabbath, 27. Went again this afternoon to the same place at which I preached last Sabbath. The people, according to their promise, assembled in greater numbers than before. The principal subject, which I endeavored to illustrate and enforce on their minds, was the greatness of the love of God, in giving his Son to die for sinners. Alluding to the epidemic, which has made its appearance, and is now raging with violence in some parts of the district, I asked the parents who were present, whether any of them would be willing to give one of their children to be killed, provided, by that means they might save a thousand people in Batticotta from death? They all answered. "No." Would you give one of your children to die in order to save all the inhabitants of Ceylon? "No," was the universal answer. Behold then, said I, the wonderful love of God. He gave his only begotten, his well beloved Son to die for his enemies. "God so loved the world," &c. They acknowledged that it was very great and wonderful love, and that it was their duty to love and serve God.

Jan. 1, 1819. This being the first day of the year, I assembled all my schools together, to hold an examination, and also to preach to them. As some of the schools are at a considerable distance, many of the small boys did not come. One hundred and eighty attended. I found they had generally made good proficiency in their studies. Watts's minor catechisms, the Lord's prayer, creed, ten commandments, and Christ's sermon on the mount, were all repeated by many of the boys, and parts of them by all. I did not examine them in their other studies.

In addition to the boys, about fifty men attended public worship, making in all (including our household) an audience of about 250, which is the largest I have ever had in Batticotta.

After public worship, in order to try how strong were the prejudices of the boys and their parents, I invited them to take dinner with my boys. As this was the first time I had given an invitation, I did not expect that many would accept it. Only 19 boys out of the whole number were willing to eat; the rest all positively refused. Some of the school masters told me, that the parents had heard how the boys at Tillipally had eaten with their school on Christmas day, and had given the boys a strict charge before they left home in the morning, not to eat my house. Their prejudices are very strong on this subject. To those boys who

would not take their dinner I distributed plantains. They have no objections to eating raw fruit, even though it is given them by Christians.

Sabbath 3. Preached twice in Tamul, once at the mission house, and once at one of my school houses. Two women of rank among the natives attended the meeting at the mission house in the morning, for the first time on the Sabbath. I often have females to hear me when I preach at the school houses.

Jan. 4. Attended a meeting of the Sub-Committee of the Columbo Bible Society in Jaffnapatam, and a prayer meeting in the Wesleyan Chapel in the evening.

6. Visited my school at Changane. As I had previously made an appointment to preach, a number of people assembled on the occasion, when I preached, and performed all the other exercises of public *worship* in Tamul, to an audience of 135 people.

7. Christian David preached at Changane in my school house to 160 people. I ought here to remark, that my audiences are commonly much smaller than those mentioned above. The people assemble in smaller or greater numbers, according to circumstances.

(To be continued.)

SOCIETY ISLANDS.

Letter from the Rev. Samuel Marsden, of New Holland, dated June 8, 1819.

REV. AND DEAR SIR,—I have just received various letters from the missionaries at the islands, though no public ones. They in general contain the most gratifying intelligence. You will learn with much real pleasure that Pomare is going on well, and has finished his immense building for the worship of the true God. Last month the natives were to hold a grand Pentecost. Nothing like this, as I have had occasion before to remark, has occurred since the days of the apostles: the work is all of God. The missionaries, humanly speaking, had no strength for such a work, although in the discharge of their duty, they have endured hardships and privations, which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them. Had any of the great generals of the earth seen Joshua surrounding the walls of Jericho, with his rams' horns, how contemptible would his conduct have appeared in their sight. Many, even sober thinking men, for years viewed the mission to the islands with sovereign contempt, and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. This work is evidently of God, and his foundation is sure. What less than infinite power could induce a nation to forsake its gods? The Otaheitans, king and people have forsaken their gods and cast them into the fire, because they were no gods. Their altars no longer stream with human gore; their infants are no longer murdered as soon as born; nor does the poor savage any longer remain without hope and without God. The blessings of Divine Revelation, even on this side of the grave, can never be duly appreciated. It is impossible for those, who have never seen a heathen near death, to imagine the terrible nature of his situation. He has no magnetic point by which he may steer his shattered bark through the dark and stormy seas, that roll between the present and the future world. A horrible darkness, a satanic dread, an anguish, such as guilt alone inspires, rack the tortured mind more and more as death approaches; while the frantic friends of the poor dying heathen, yell, howl, dance, shout, and distort their features into a thousand horrid forms, to frighten death from his trembling prey. Now, blessed be God, Jesus steps in between Satan and death, and the dying Otaheitan, saying, 'Fear not, I have the keys of death and hell.' Satan has lost so much of his dominion in the islands, that he will never regain his former holds. The Otaheitans are now furnished with the sword of the Spirit, (the word of God,) by which they will be able to defend themselves from the common enemy. They can now read for themselves the holy precepts, and precious promises of the Gospel, which will be both their guide and consolation

in life and death. I do rejoice with the Society. I feel thankful to almighty God for his mercies to these poor heathens, for whom I can say that I have often 'travailed in pain.' The 'incorruptible seed' is sown amongst them, which 'liveth and abideth forever;' and as God has manifested his power, and taken a people to himself from among the heathen, he will provide for them: he will take care of them; "because he has chosen them to be his people." God has blessed the Society's exertions far beyond all our hopes. He has been on our side, and has done much. As workers together with God, much still remains for the Christian world to do. The weakness of the instruments employed in forwarding this great work, must not discourage us: we must look beyond all second causes to the GREAT FIRST CAUSE; and while we do this, we must use such means as are within our reach to follow closely the openings of Providence.

"Considerable supplies of agricultural implements will now be wanted to enable the natives to subdue the soil, and to unite the comforts of civil life with the blessings of the Gospel. These will mutually strengthen each other. The Christian world must not be sparing of their money, nor do I think they will in such a cause. Something more will now be necessary than merely what will supply the wants of the missionaries, at least for a time till the cultivated grateful soil returns a joyful harvest. In New South Wales, government supplies the new settler, when he enters upon his land, with the implements of agriculture and provisions for a time, till his first crop is ripe. Though he brings with him from England the knowledge of agriculture, and habits of industry, yet the wisdom of government deems it necessary to give him further aid. The Otaheitan has neither knowledge nor habits of industry, nor the means of acquiring them without implements. The directors will take into their favorable consideration the civil and political state of the islands, and, no doubt, will adopt such measures as will conduce to the permanent establishment of Christianity and the arts of civilization therein.—With my earnest prayers for the divine blessing upon all the labors of the society, I remain yours, &c.

S. MARSDEN.

[Our readers need hardly be reminded, we hope, that the writer of the preceding letter is one of the great, enlightened, and efficient benefactors of mankind, at this most interesting period of the world. When the vast island of New Holland shall be adorned with thousands of churches, and filled with millions of devout worshippers, the name of Samuel Marsden will be venerated as the name of a patriarch, to whom all future ages rejoice to acknowledge their indebtedness.]

The testimony of such a man, whose life exemplifies the nature of enlarged benevolence, under the direction of a sound judgment and a comprehensive mind, is peculiarly valuable. We barely mention here, that the missionaries, of whom Mr. M. speaks, and the Society to which they belong, are not of the same denomination as himself. This makes no odds, however, in his feelings. He overlooks the narrow boundaries, which separate real Christians from each other, and rejoices in the downfall of idolatry, and the erection of a pure and spiritual worship on its ruins.]

PROGRESS OF CHRISTIANITY IN INDIA.

A few years since it was confidently asserted, that no Hindoo would ever embrace the Christian religion; and that it was a most dangerous experiment to preach the Gospel in India. These assertions were made by persons, who professed a respect for Christianity, but who were ignorant of its nature and hostile to its spirit. It is now undeniably apparent, from the experience of our own missionaries, as well as that of others, that no external opposition is to be apprehended by those, who prudently enter upon the work of preaching Christ to the Hindoos.

At Benares, the seat of the bramhunical power and superstition, no impediment is offered to the promulgation of divine truth. The following letter from a wealthy native, making a valuable donation for the support of a Christian school, deserves to be considered as a most interesting event. It is a specimen of what may be done, by the inhabitants themselves, towards the promotion of the good cause. The letter is dated Aug. 12, 1818, and addressed to the Church Missionary Society.

Ed. Pan.

"HONORABLE SIRS—It is now many years since I fell very ill: and, leaving Calcutta, came to Benares; where I used every possible means known to Hindoos, in order to get well. Mr. Jonathan Duncan, who was at that time Resident of Benares, and was my particular friend, procured for me the assistance of several European surgeons, who were not able either to afford me relief.

"At length a Hindoo, who had been very ill, obtained some medicine and advice from a merchant, Mr. Wheatly, by which he obtained a cure. On this I also sought acquaintance with Mr. G. Wheatly. Mr. W. gave me a New Testament, and I bought of him a Book of Common Prayer. He often passed much time with me in explaining the meaning of these books; and wrote many Letters to me also, on the subject of the Christian Religion. In respect to my complaint he recommended some simple medicines; but advised, above all, that I should apply myself to God in prayer, to lead my mind into the truth, and to grant me bodily healing. I complied with his advice, and obtained a perfect cure.

"I then asked him what I ought to do for the name of Jesus Christ. He advised me, that, as I had felt the benefit of the advice which he had given, I ought to consult the benefit of my countrymen; and, with this view, I ought to found a School for instruction in English, Bengalee, Persian, and Hindee.

"In compliance with his advice, I set about establishing such a school; and, with the help of my friends, raised a fund to supply 200 rupees a month for the endowment of it. Afterwards, Mr. Wheatly himself having failed in business, became the schoolmaster. His method was, first to instruct my family in Christianity, and pray with them, and then to teach the English Language to the scholars who attended. He continually taught me, that, from joining in prayer, and reading the Scripture with him, no loss of caste was involved; but piety would be increased.

"After a short time, Mr. Wheatly died, and since then, I have had much trouble to accomplish my wish respecting this school. In 1814, when Lord Moira came up the country, I applied, through Mr. John Shakespear, to his Lordship for assistance: his Lordship, approved of the design and left the settlement of it to his agent at Benares, Mr. Brook. Mr. Brook told me, when all disputes were settled respecting the settlement of the estate, which I intended to endow the school with, he would report my wishes to the Governor General. But, till now, these differences have not been adjusted, and I became very anxious respecting the settlement of my school. Several masters whom I employed proved unsuitable, and the children who came to school received no profit.

"I had heard of the Rev. Mr. Corrie, through Mr. Wheatly; and through him, had sent a letter to the British and Foreign Bible Society, with a small subscription. I often prayed that he might come to Benares; and at length he came to reside at this place.

"From the information communicated by him respecting the Church Missionary Society, and from a perusal of one of that Society's Reports which he gave me, I determined on making the Calcutta Committee of the Church Missionary Society the trustees of my school, and of assigning to them the property which I had appropriated for the endowment of it. Accordingly, I have requested them to accept the charge; and legal measures are in progress, for transferring the school and endowment permanently into their hands. In the mean time, my house in Bengalee Tolah, in Benares, which cost me 48,000 rupees in building, has been appropriated for a school, and Mr. Adlington has begun to give instruction in the English Language.

"Thus what I have been many years desiring, begins to be accomplished: but, as I greatly long that the most effectual means may be used for the enlightening of my countrymen, I am anxious to have a printing-press also established in Benares, by which school-books might be speedily multiplied, and treatises on different subjects might be printed, and generally dispersed throughout the country. Without this, the progress of knowledge must be very slow, and the Hindoos long remain in their present very fallen state, which is very painful to a benevolent mind.

"I most earnestly request, therefore, the Church Missionary Committee to take measures for sending out a printing-press to Benares, with one or two Missionaries to superintend it—men of learning, who may be able to satisfy the inquiries of the learned of this ancient city on subjects of science and history, as well as of religion.

"The reception which the labors of the missionaries at Serampore, and of the school-book society meet with, shews how welcome to my countrymen such an establishment at Benares would be. And, as the Church Missionary Society cheerfully expends its funds for the improvement of mankind, there is no place where their labors are likely to be more beneficial than in Benares; and I

earnestly hope they will not be backward to assist the efforts making here. I am, Honorable Sirs, Your most obedient humble servant,

JAY NARAIN GHOSSAUL."

LETTER FROM THE REV. GORDON HALL TO THE CORRESPONDING SECRETARY.

Bombay, March, 1819.

REV. AND DEAR SIR,

The 13th. of Jan. I sent you, by Capt. Osgood of the brig Nancy Ann, my journal of a tour to Choule. On the third inst. I returned from another tour of 10 days to the same region. I arrived in the vicinity of Choule on the 23d ult. and found the two schools which were commenced there about the middle of Nov. in good order. I found about 130 boys belonging to the two schools, about two thirds of whom are usually present at a time. In one school there are 15 Jewish boys, and in the other seven. The other boys are chiefly Hindoos, some are Mussulmans, and two in one school are Roman Catholics, the first that have ever joined any of our schools. These two Catholic boys are orphans, and one of them is a lad of uncommon promise. He reads fluently in Mahratta and Portuguese; and when the teacher is called out, this boy is put in charge of the school. More than 20 of the boys in these schools have already learnt to read with considerable propriety, and to repeat more or less of the ten commandments. These schools are increasing in their numbers. The day after my arrival, I spent principally in the school; but had opportunities for conversing with some of the Jews and heathen, and distributed some books.

In the afternoon I desired the schoolmaster to invite the neighboring Jews to convene, for I had a particular desire to address to them. Accordingly a considerable number of them assembled, and I addressed them directly on the subject of the Messiah's advent, in a very summary manner, following, in general, the argument of Owen. I endeavored to show them that it was plainly foretold, in their own prophetic writings, that the Messiah's advent was to take place, before the Sceptre and Lawgiver should depart from Judah, and before the destruction of the second temple,—and that he must be cut off, not for his own but for the sins of the people: consequently, as their temple has long since been demolished, their beloved city Jerusalem destroyed, and their whole nation either consumed by the sword, the famine, and the pestilence, or extirpated from the land of their fathers, and dispersed throughout all nations, destitute of all insignia of civil authority, forsaken, oppressed, and without the slightest destination of their ancient tribes; as all this had long ago befallen their nation, it was an obvious demonstration that the Messiah must have come long ago, or the voice of Jehovah, by the mouth of his prophets, must have proved false. At the thought of the latter they started, and with peculiar emphasis several of them declared it impossible that a prophecy from the Lord should fail.

They seemed to be, in some measure, convinced and impressed, and I next endeavored to convince them that the time, the place, and the manner, of our Savior's birth—his preaching, his miracles, his death, resurrection and ascension, declared him to be the Messiah. I exhorted them to believe in him, and by repentance, to turn to the God of their father Abraham. They were very attentive. None gainsayed, and most seemed to yield their full assent to what was advanced. Among the number present were two brothers, of whom one was 80 years old. To me the season was a peculiarly pleasant one, and I hope it may be followed with a blessing.

The following day I spent partly in this school, and partly in going about the great town of Rawadunda, where I had opportunities of addressing numbers of the people and distributing some books.

I had expected to make a longer stay in the neighborhood; but when I arrived on Wednesday, I was informed, that on the following Friday there was to be a royal marriage at Allabay, the capital of a petty, independent sovereign, who reigns over a few hundred thousand subjects. The capital of this sovereignty is near its southern frontier, and about 20 miles down the coast from Bombay, or six or seven miles to the north of Rawadunda. When I was on my former tour to this place, I saw a *Surdar*, a military officer of some rank, in the service

of the king of Callaba, as it is commonly called, of which Allabay is the capital. I gave the *Surdar* a copy of the Gospel of Matthew, and desired him to present it to the king with my *salam*, and told him, if I should visit the region again, I should desire to see his majesty.

Great numbers of people were now going up to Allabay to be present at the royal nuptials. I thought the time a favorable one, and concluded to go, hoping that God would make it subservient to the introduction of the Gospel into that heathen kingdom.

On the morning of the 26th, I started early for Allabay. The school in the town of Kaup, a little out from Rawadunda, was on my way. I stopped and spent some time in the school, and breakfasted with the teacher, who is a Jew.

It was nearly 12 o'clock when I arrived at Allabay;—the two school masters were with me, and we took up our quarters with a Jew, who is a *Subadar* in Angrea's (that is the name of the reigning family) service. A *Subadar* is a military officer, and has the charge of about 25 sepoys.

Immediately on my arrival, I sent for the *Surdar*, whom I had seen at Rawadunda. He came directly—was very friendly—inquired how many people came with me, and said that every article of provision, requisite for me and for them, would be daily sent from the king's stores, and that I must not think of leaving the place for four or five days. All necessary provisions were accordingly sent daily to the place of my lodgings.

Here I must tell you that the royal personage, who is heir to the crown, and whose nuptials were about to be celebrated, was a boy of 13 years of age, and the bride a girl of seven or eight years of age. The king died some years ago, and since then a *bramhun*, as regent, has had the entire management of the Government. On the day of my arrival, 3 o'clock in the afternoon, was the time appointed for me to be introduced to the regent.—I previously prepared two parcels, each containing a copy of our English and Mahratta book, the Gospel of Matthew, the Acts, the school book, and several tracts. One of these I intended for the young king, and the other for the regent.

I was accordingly introduced to the regent, by the *Surdar*, and the parcels were presented. I was received by the regent with the utmost kindness and respect. It was in the immediate presence of all his chief men, civil and military, the *bramhuns* also, and a great concourse of people; for all were in readiness to proceed in a grand procession, from the great hall of the bridegroom to that of the bride, in order to make some arrangements for the marriage ceremony, which was to take place between 9 and 10 in the evening. I was desired to walk in the procession at the regent's right hand. On the left, was his aged father. When arrived at the hall, I was desired to sit near the regent, and treated with every mark of the highest respect. I received the same respectful treatment at each of three following times, when I was present at the ceremonies.

I would wish to notice this circumstance as a tribute of praise to Him, in whose hand are the hearts of kings, and who turns them as he pleases. Such a circumstance could be in no wise desirable, did it not have a favorable bearing upon our Christian object. It was distinctly known that I was a minister of Christ, and as such I was most honorably noticed in the eyes of all his principal subjects, and many others from places beyond his territory. All these, after seeing me in such circumstances for several days, would know me, should they hereafter meet me in any part of the country; and, I doubt not, would be more ready to receive me with respect, and to listen to my instructions with attention. Indeed, what I observed before I left the place was in confirmation of this sentiment. Let God be praised.

I might give you a long account of this magnificent wedding, but I do not think it would be worth your perusal, as it did not materially differ, except in its royal magnificence, from the ordinary ceremonies of marriage among the Hindoos.

I had repeated conversation with the regent, in which he made various inquiries about European manners and customs. On the last day of the ceremonies, in the presence of the whole assembly, he made several remarks to me about the Christian religion; which showed that he had read considerable in the books which I had given him. Indeed, I afterwards learnt, through one of his officers, that he had been reading them to his father, and conversing about them. He remarked that our religion was excellent, but like all the Hindoos, he could think no *one* religion to be true, exclusive of all others. Hitherto I had had

no private conversation with him, and therefore I had said nothing about a main part of my object in coming here, which was to obtain the approbation of this heathen government for the establishment of schools within its territories. I requested, and most readily obtained, a private audience. I told him that we had established more than 20 schools in various places, for imparting useful learning to the children of the poor in their own language. He asked who were employed as teachers. I told him that we generally employed bramhuns, but sometimes intelligent men of other casts, and sometimes Jews. He asked, if the expense was defrayed by government? When I told him that it was not, but that good people in our native land, wishing to promote the happiness of their fellow men, brought together their contributions, some more and some less, according to their ability, and that from these consecrated funds the schools were supported:—when I told him this, it seemed to strike him as a new and surprising idea. He pronounced it a holy work, as great numbers of the Hindoos do, fully approved of the object, and gave it his unqualified sanction. He then made inquiry about certain books in English, which he wished to obtain.

I thanked him for all the kindness and attention which he had shown me, and took my leave of him, expecting to embark in the evening for Bombay, having spent four days in the place.

I immediately made arrangements for two schools to be established under this government; one at Allabay, the capital, and the other in the large town of Choule, in the neighborhood of Rawadunda. As I was unexpectedly detained until the next day, I had the pleasure of seeing the school in Allabay commence with nine* fine boys. The teacher is an intelligent Jew.

While I continued in this place, the town was full of bustle, on account of the royal marriage, and the great influx of persons from the surrounding country, and also from the numerous private weddings in which many were engaged. The occasion, therefore, did not afford so many opportunities for addressing the people, as I had hoped it would. I had, however, opportunities of conversing with numbers, and of distributing a pretty large number of books. Some of them were given to persons dispersing into the country as far as Poonah, and many were given to persons of distinction under government, and others of the common people, who were able and seemed desirous to read them.

During almost the whole of my absence, I was in the company of more or less of the Jews. I ate and lodged in their houses; and I had interviews and conversation with most of the Jews in these places. Most of the time, the three Jews, now employed there as schoolmasters, were with me. I took special pains to instruct them in the doctrines of Christianity, and I was much gratified by their apparent readiness and desire to be instructed. The Sabbath was spent very pleasantly. It was chiefly occupied in reading and explaining the Gospel of Matthew, the tracts, and forms of prayer. Sometimes I read myself; but the schoolmasters were the principal readers, while I expounded. And a considerable number of persons, both Jews and heathens, were in and out in the course of the day. One part of the day I gave a book to each one who could read, and felt a peculiar pleasure in seeing seven or eight boys, and a number of adults sitting around me, and reading the Word of life, in the metropolis of a heathen kingdom.

On this occasion a very pleasing circumstance occurred. One of the reading boys, a heathen lad of about 12 years old, began to repeat the hymn to Christ, which we have printed. I stopped and inquired, and found he could repeat four verses. The boy had been down from Allabay to Rawadunda, and spent two or three days in our school there, and by that means had learnt the hymn. This led me to reflect more than ever before, on the great variety of ways in which our school may aid in the diffusion of Christian knowledge.

My continued familiarity with the Jews afforded me the best opportunity of becoming better acquainted with that interesting people, as they exist in this country. I was more than ever convinced of their extreme ignorance and degradation. They are strongly inclined to intemperance. Some have several wives; but this is very uncommon. Our senior Jewish schoolmaster, appears to be a man quite above the common level of the Jews. He reads Hebrew, but does not understand a word of it, nor does he appear to have but a mere spark of knowledge of the Jewish Scriptures.

*A very few days after, this school had 20 boys, and the one at Choule had fifteen.

He professes fully to believe that Jesus Christ is the true Messiah. I inquired after his notions of the earth and the heavens. He, as well as the others, had imbibed the monstrous notions of the Hindoos; that the earth is supported on the head of a serpent, and encircled with seven seas; one of fresh water, one of salt water, one of milk, one rum, one honey, &c. that the heavenly bodies are so many animated, intelligent beings, and that the eclipses of the sun and moon are caused, respectively, by the furious assaults of their vindictive foes.

While on my tour, I endeavored to obtain all the knowledge I could of the various towns on the sea coast. About 40 miles south of Bombay, and about 15 miles to the south of Rawadunda, is a town called Rajpoor, which is the capital of another small sovereignty. The chief of this sovereignty is a Mahomedan, of African origin. Within the limits of this territory, there are on the sea coast within less than 15 miles, four towns, containing on an average more than 2,000 inhabitants each, according to my best information. One large town lies but a short distance from Rawadunda, and, as I am informed, the people have solicited schools for their children.

From Rawadunda proceeding north about 20 miles, which brings us within 6 or 7 miles of Bombay, there are, on the sea coast, 14 towns, besides some small villages. These towns contain each from one to fifteen thousand inhabitants. All, except two or three of them, are entirely without schools, as I was informed. In three of them we now have schools; the fourth school which is in Choule, being two or three miles interior from the coast. In all of these towns we might probably establish these schools, each of which would, in some sense, be like a missionary station in each town. Books could be deposited for distribution with each teacher; and these towns on the sea board being intimately connected with the interior, they might very easily be diffused to a great extent. One or the other of us might make the tour of this line of schools as often as we might think it expedient; at the same time inspecting the schools, and calling together the people in each town as we proceed, to hear the Gospel preached to them.

There are large towns also on the sea board to the north of Bombay, where the opening is equally inviting and urgent. In a word, the field around us opens wide, and far, very far, beyond all our means and ability to cultivate it. We daily feel the want of more, manifold more, of every thing that can subserve the missionary work.

March, 19, 1819. When I wrote the above, I supposed it would have been on the way to you before this time. But I find that the A. now here intends to wait for the new crop of cotton, and consequently will not sail short of four or five weeks from this time, and perhaps still later. In the mean time, I may add something more to my letter, already very prolix.

A Jew at Allabay told me, and he said that the Jews relate and believe among themselves, the story about Abraham and his father:—that the father was a maker and vender of idols—that Abraham, in the absence of his father, cut in pieces with an axe, all the idols but one, which was a large one,—and that he then fixed the axe in the hands of the large idol, and told his father when he returned home, that the great god had killed all the little ones, &c.

24. To-day I have received the afflictive intelligence of the death of my very dear friend, S. J. Mills. In 1807 our acquaintance and friendship became very intimate, and in 1808 we were associated in the subject of Foreign Missions. I could mention particulars which render him peculiarly dear to me. I feel, that in his death I have sustained a great loss. May this bereavement be a sanctified one.

25. Near the close of the last month, brother Newell removed to a house at a small distance from the mission house, with the expectation of remaining there two or three months. And at the middle of the present month, brother Bardwell removed to the distance of about two miles, where he expected to remain two months. Since the brethren left, I have of course been alone in the mission house, and the superintendence of the printing and book-binding business has devolved upon me. We think it important, that each of the brethren at this station should be able, in case of necessity, to superintend the printing. The knowledge requisite for this, is very soon acquired.

Perhaps you think us tardy in the translating and printing of the Scriptures. I sometimes doubt whether we ought not to accelerate our progress a little in this department. If the American Bible Society should choose to extend their oper-

ations to this country, we could soon present them with the whole of the New Testament. I am now employed on the Epistle to the Philippians; having myself translated all the preceding part of the New Testament. Our edition of Matthew will probably be exhausted in a few months.

April, 25. I have just returned from public worship in the Scotch Kirk, which was opened to-day for the first time. The building is quite new, and very respectable. There was nothing like consecration or dedication of the building. Mr. Clowe, the Presbyterian chaplain, has been absent more than a year, on a visit to England. To-day he recommenced his public services. His sermon was able and solemn, and almost made me forget that I was in a heathen land. In the course of the sermon he made some remarks, such, I think, as the Europeans here, seldom, if ever, heard before. He remarked to this effect:—that laudable attempts were making for the conversion of the heathen,—and that the greatest obstacles to those attempts, arose from the unchristian conduct of professing Christians,—that it was awful for a man to lose his own soul, and far more awful to be accessory, though in the smallest degree, to the eternal ruin of others. And he asked, "How is it possible for you to believe, that there is salvation in none but Christ, and still to behold with indifference the heathen dying around you without any saving knowledge of Christ?"

30. I shall now close my very long scrawl with a few short notices. A few days ago, I had a line from brother Poor, dated March 30th, in which he says: "Brother Richards arrived at Batticotta a week ago. He came to Jaffna from Madras by way of Columbo. His life has been lengthened out beyond the expectation of all his friends. His mind is in a happy state. He has habitually joyful anticipations of the heavenly world. We shall soon write to the Prudential Committee respecting him, and other concerns of our mission."

At our last quarterly meeting, we agreed to print three small books for the use of the schools. One to contain the substance of a Grammar of the Mahratta language; another to contain some of the outlines of Astronomy, Geography, History and Chronology, similar to what is contained in the book of English and Mahratta, a copy of which has been forwarded to you; and one little arithmetical book, if practicable.

To-day we finished printing a third edition of the tract called, "*The heavenly way*." (Swergiapunt.) The other two editions having been exhausted some time ago. We have also concluded to commence the printing of Genesis, as soon as the copy shall be ready, which will probably be in the course of a month. Next to Genesis, we have agreed to print the Gospel of John, our edition of Matthew being nearly expended. About a fortnight ago, the edition of Matthew for the Bible Society was delivered bound and ready for distribution. The sale of the book in English and Mahratta has already covered its expense, and more than half the edition remains for future sale.

Brother Bardwell is expected to remove back to the mission house by the middle of next month, and brother Newell, probably, by the end of the month.

We are daily expecting the Exeter to arrive here, and hope for communications by her and other ships.

Your very kind letter to brother Newell and myself, of June 12, 1818, and your official letter to us all, of the same date, were duly received; for which, as an individual, I beg you will accept my many thanks. Should the little book do any good, I hope we shall be enabled to give God all the glory.

Mr. Elphinstone succeeds Sir Evan Nepean in the government, in the course of a few months.

With much affection and respect, I remain, Rev. and Dear Sir,

Your brother and fellow servant,

G. HALL.

Rev. S. Worcester, D. D.

LETTER FROM MR. KINGSBURY.

[The following letter was written to a gentleman in New England, who had subscribed \$30 a year for the support of a Choctaw boy, and as much for a Choctaw girl, to be educated in the family of Mr. Kingsbury.]

Choctaw Nation, Nov. 29, 1819.

VERY DEAR SIR,

I RECEIVED your letter of last spring by Mr. Fisk, accompanied by the presents for myself and Mrs. Kingsbury, which reminded me of past favors, increased my obligations, and called forth our warmest gratitude.

I know not what you will think of my long neglect of writing; and it might be useless to attempt an apology. Mrs. K. and myself especially, and the missionaries generally, are deeply sensible of the honor, and of the privilege conferred on us, by your generous donation, for the support of two children in our family. We have not yet taken any measures on this subject, as we wish for more definite instructions on several points. I write while absent from home, and cannot recur to your letter; but, if my memory serves me, you did not mention the names or the ages of the children you wished to have selected; or whether you would prefer to have them full blooded Choctaws, or half breeds.

One cause of my delaying to write was a wish to see such scholars in the school, as it would be suitable to select for such an object. That time has now arrived. We have many lovely children in our school, but most of the parents are able to contribute towards the support of their children. I have been looking for the children of poverty, to be beneficiaries of your bounty. Such are now in the school, both male and female.

We have a fine little boy, about 6 years old, a quarter blooded Choctaw, who, I think, very much resembles your children. You smile; but I assure you our scholars are not those dirty filthy savages, whom you imagine. They are pretty children; and no person can help feeling an affection for them. I know yourself, Mrs. —, and the dear little ones, would love them, if they were in your family.

Please to write me by the first opportunity, and let me know whether you wish them to be full or half blooded Choctaws; of what age; what you will have them called; and other particulars.

We are greatly encouraged with our prospects of usefulness among this people. I am now on a tour through the nation, for the purpose of making arrangements for establishing another school. I have been told within a few days, that there are probably a thousand children in the Choctaw nation who would be immediately sent to school, if there were schools to receive them. We have pushed our system of industry among our scholars at Elliot, as some would think almost to an extreme. But it is no objection with the Choctaws: they like it the better. At present, we have 54 scholars. No one has yet left us; and I think it would be difficult to get one of them away. Seventy-seven persons compose our stated family. In short, the nation is ripe for receiving Christian instruction and civilization.

As yet, we can hardly say, that the Gospel has been blessed to any soul. We have a trembling hope that one woman has been converted to the truth. I look forward with pleasure to the arrival of brother Wright. One or two more missionaries are much needed, and many more pious laborers and mechanics. How much many good people are losing by restraining their benevolent feelings, and not expanding them in exertions for the good of others. You, dear sir, I believe, know the rich reward of those who serve the Lord Jesus, and desire to promote the best interest of their fellow creatures.

Your brother in the Gospel, C. KINGSBURY.

MISSION TO THE SANDWICH ISLANDS.

WE have the unexpected pleasure of informing our readers, that the brig *Thaddeus* was spoken in lat. 2 south, long. 29 west, 50 days from Boston. All the members of the mission family were well. The weather had been rainy and tempestuous, and the winds principally ahead, so that the progress of the vessel had been rather slow. The missionaries had time to write a few lines to their friends; and probably sent some long letters, which had been previously written. From the tenor of a short letter from Mr. Chamberlain to his brother, (the only letter which we have seen from any of the company,) it would seem, that all were as comfortable as could be expected, at the commencement of such a voyage. He states, that his wife was wonderfully supported in leaving her native country, and that he had not for a moment regretted his undertaking.

The same vessel by which the *Thaddeus* was spoken, brought letters from Ceylon, dated July 29. Mr. Richards was still living, and able to walk and ride, and to act as a physician and comforter; though there were indications of his speedy dissolution. It is painful to add, that Mr. Poor had been taken from his labors, by a sickness which had some alarming symptoms of a pulmonary nature.